

Catologue
OF THE
Arabic and Persian Manuscripts
IN THE
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BANKIPORE

VOLUME IX
(PERSIAN MSS.)

PHILOLOGY AND SCIENCES

Prepared by
MAULAVI ABDUL MUQTADIR
Khan Bahadur

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1925

PREFACE

11

This Seventh Volume of the Persian Catalogue comprises notices of 192 MSS making with the 768 MSS noticed in the first six volumes a total of 960

The MSS described in this volume are classed under the heads of Philology and Sciences and subordinate divisions. The first 135 MSS belong to Philology. The remaining 57 MSS arranged under the heads of Encyclopædias, Ethics, Politics and Philosophy belong to the section *Sciences* which however is not completed in this volume.

Of the rare interesting and valuable MSS noticed in the present volume the following may be mentioned as especially worthy of attention.

- No 795 An autograph copy of Madar ul Ifadil a Persian dictionary composed in A H 1001 = A D 1593
- No 805 Ashihar ul Lugat a very rare dictionary explaining Arabic and Persian words in Persian dedicated to Aurangzib
- No 814 Muntakhab i Bahar i Ajam an autograph copy of Indarman's abridgment from his master Tek Chand Bahar's exhaustive dictionary Bahar i Ajam
- No 817 Masadir a very old and rare dictionary of Arabic infinitives explained in Persian by Abu Abd Ullah Husayn bin Ahmad uz Zuzani died A H 486 = A D 1093 dated A H 1095
- No 819 Dastur ul Lugat a rare old grammatical dictionary by Abu Abd Ullah ul Husayn bin Ibrahim un Natanzi died A H 499 - A D 1106
- No 820 Ta' ul Masadir by Ahmad bin Ali ul Maqqari died A H 470 = A D 1077 an old copy dated A H 850
- No 822 Kitab ul Masadir a very rare and old dictionary of Arabic infinitives explained in Persian by Muhammad bin Abd Ullah ul Busti
- Nos 823-824 Muhaddab ul Asma an extremely rare vocabu

lary of Arabic nouns explained in Persian, by Mahmūd bin 'Umar ush-Shaybānī

No 849 A rare work on prosody and rhyme, written for 'Abd Ullah Qutub Shāh, by Ulfatī Husaynī Sāwajī

No 869 An extremely rare and valuable copy of the fourth *Daftar* of Abul Fadl's letters

No 906 An accurate and well-written copy of Durrat ut-Tāj, a vast encyclopædia of philosophical sciences, written about A H 700 = A D 1300, by Qutb-ud-Dīn Shirāzī (d A H 710 = A D 1310) for Dubāj, or king of Gīlān Dated A H 1027

No 910 *Jawāhir ul-'Ulūm*, an extremely rare encyclopædia of different sciences, written about A H 962 = A D 1554 for the emperor Humāyūn, by Muhammad Fādīl 'Alī us-Samarqandī

No 927 A correct and beautifully written copy of Husayn Maybudī's commentary on 'Alī bin Abū Tālib's *Dīwān*, dated A H 928

No 934 An elegant and beautifully written copy of the *Wisāyâ-i Nizām ul-Mulk*

No 943 A very beautiful and correct copy of Sāyyid 'Alī Hamadānī's *Dakhīrat ul-Mulūk*, dated A H 968

No 948 *Nafā'is ul-Kalām*, a very rare work on ethics, politics and the maxims of good administration, etc., written about A H 989 = A D 1581, for Rājah 'Alī Khān Fārūqī, the eleventh King of Khāndish, by 'Abd ul-Latīf Munshī

I have revised this volume, as I have revised the Persian Cataloguer's work since Mr A F Scholfield left India. The association between Khan Bahadur Abdul Maqtadir and myself has been a long and close one, for I revised the volumes he compiled up to the time of Mr Scholfield's appointment as Record Keeper, but whatever the value of the work, I consider of far greater value the moral support which I have been able to give him, as one deeply interested in what he was doing, and recognising its great value.

And here I should like just to refer to the bestowal on the Cataloguer of the title of Khān Bahadur, and the great encouragement that that was to him. If I might also say a word that would tend, with the words of others, similar words, to revive some of the old interest of Emperor Pīnce, and Noble in India in works of scholarship, it would be a gain. Modern works are different from the

old ones of necessity for the world does not stand still and whereas in the olden time Khan A zam Tatar Khan might order a number of Ulama at Dely to compile Al Tatawaat Tatarkhaniya in thirty volumes so now the Government of Bihar order scholars to compile a catalogue of Persian and Arabic MSS The same learning and the same devotion are necessary to the accomplishment of the work and the same esteem should be accorded to the workers

J A CHAPMAN

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TABLE OF CONTENTS



PHILOLOGY

GRAMMAR

	Nos	PAGE
Sarf 1 Mir	769	1
Sharh 1 Shafiyah (a commentary on Shafiyah by Muhammad Hadi)	770	2
Sharh 1 Shafiyah (another commentary on Shafiyah by Muhammad Sa'd)	771-772	3
Fusul 1 Akbari	773-774	4
*Lugat ul Kafiya (a glossary upon Kafiya)	775	5
Intikhab 1 Bibadal (a commentary on Jam'i s commentary on Kafiya)	776-777	6
Qindil (a commentary on Misbah by Muhammad Sa'd)	778-779	7
Sharh 1 Misbah (another commentary on Misbah by an unidentified author)	780	8
Minar ud Dawabit	781	9
Sharh 1 Alfiah (a commentary on Alfiah by Muhammad Ali bin Aqa Baba 1 Sarkani)	782	10
Sharh 1 Alfiah (another commentary on Alfiah by Abd Ullah Qazwini)	783-784	11
Sharh 1 Alfiah (another commentary on Alfiah by Muhammad Sadiq Barujardi)	785	12
Dary 1 Latafat	786	13
Dastur ul Muhtadi	787	14
Riyad ul Huruf	788	15
Qawa'id 1 Farsi	789-790	16

PERSIAN DICTIONARIES

	Nos	PAGE
Sharaf Nâmah	791-792	17
Muayyid ul-Fudalâ	793	18
Kashf ul-Lugât	794	19
Madâr ul-Afâdl	795	20
Majma' ul-Fuûs	796	22
Farhang-ı Jahângîrî	797-801	23
Burhân-ı Qâtr'	802-803	26
Farhang-ı Rashîdî	804	27
Ashhar ul-Lugât	805	28
A defective and incomplete copy of a Persian dictionary	806	29
Chuâg-ı Hîdâyat	807-809	30
Mir'ât ul-İstîlâh	810	31
Nawâdir ul-Masâdir	811	32
Mustahhât ush-Shu'arâ	812-813	33
Muntakhab-ı Bahâi-ı 'Ajam (an abridg- ment of Bahâi-ı 'Ajam)	814	34
A defective Persian dictionary of names	815	35
Lubb-ı Lubâb	816	36

ARABIC-PERSIAN DICTIONARIES

Masâdir	817-818	37
Dastûr ul-Lugat	819	38
Tâj ul-Masâdir (with Risâlat ul-Harfîyat ul-'Adudfiyah and al-Musallas)	820-821	39
Kitâb ul-Masâdir	822	42
Muhaddab ul-Asmâ	823-824	43
Nisâb us-Sibyân and its commentaries	825-829	44
as-Surâh	830-831	46
Kanz ul-Lugât	832	47
Muntakhab ul-Lugât	833-834	48
Sharh-ı Nisâb-ı Badî' (a commentary on Nisâb-ı Badî')	835	49

TURKISH-PERSIAN DICTIONARY

Lugat-ı Turkî (a vocabulary of Oriental Turkish, explained in Persian)	836	50
---------------------------------------------------------------------------	-----	----

HINDI-PERSIAN DICTIONARY

	Nos	PAGE
Garaib ul Lugat by Abd ul Wasī Hanawī	837	51
Garaib ul Lugat by Arzu	838	52

PUSHTO DICTIONARY

Farhang i Irtda i	839	ib
-------------------	-----	----

MISCELLANEOUS

A collection of treatises containing glossaries of Parsi Dari and Pahlawi words (bound in one volume)	840	54
-------------------------------------------------------------------------------------------------------	-----	----

PROSODY RHYME LOETICS AND RHETORICS

al Mu jam	841	55
Mi yar ul Ash ar	842	ib
Mizan ul Afkar (a commentary on Mi yar ul Ash ar)	843	57
A treatise on rhetoric and Prosody by Sharif Jurjani	844	58
Jam i Mukhtasar	845	59
Arud i Sayfi	846-847	ib
Two treatises on poetical figures and metres by Fakhri and Rashid Watwat (bound in one volume)	848	61
Riyad us Sana i	849	63
Majma us Sana i	850-852	64
Anonymous tract on prosody	853	65
Maubibat i Uzma and Atiyah i Kubra (bound together)	854	66
Khulasat ul Baqi and Wafiyah (bound together)	855	67
Fanus i Khayal	856	68
Char Sharbat	857	69
Mizan ul Arud	858	70

	NO.	PAGE
Mizân ul-Ash'âi	859	70
Risâlah-i 'Alîd	860	71

ORNATE PROSE, INSHÂS EPISTLES AND COLLECTION OF OFFICIAL LETTERS

Rasâ'il ul-I'jâz	861-862	73
Ruq'ât-i Jâmî wa Mi'âm	863-865	74
Makhzan ul-Inshâ	866	76
Mukâtabât-i 'Allâmî	867-869	77
Dibâchah-i Nauyas (preface to Zuhûr-i Nauyas)	870	81
Rasâ'il-i Tugîâ (a collection of Tugîâ's refined prose-writings)	871	ib
Majma' ul-Afkâi	872	82
Riyâd ul-Widâd	873	101
Châi 'Unsur	874	ib
Bahâristân-i Khayâl	875	102
Guldastah-i Sakhun	876	103
Ruq'ât-i Muhammad 'Alî	877	ib
Mansûrât-i 'Âlî (a collection of Nîmat Khân 'Âlî's refined prose writings)	878	104
Ruq'ât-i Munshî	879	106
A defective and incomplete copy of a mod- ern collection of friendly letters	880	107
Bahâristân-i Ma'nî	881	108
Mansûrât-i Anand Râm (prose-writings of Anand Râm)	882	109
Dastûr ul-Inshâ	883	114
Riyâd ul-Munshâ'ât	884-885	ib
Tihsmât-i Khayâl	886	121
Hadîqat ul-Irshâd	887	123
Ruq'ât-i Aulâd Hasan	888	ib
Nawâdu ul-Majâmî'	889	124
A very modern collection of a few short letters	890	ib

PROVERBS, RIDDLES AND LOGOGRIPHS

Anîs ul-'Ushshâq	891	126
Shabîstân-i Nikât	892	128

	Nos	PAGE
Tuhfat i Sultani	893	129
Risalah i Mu amma by Amir Husayn Mu amma i	894-896	130
Jam i Jam (a commentary on the Risa lah i Mu amma)	897	132
Sharh i Mu amma (a commentary on the توضیح اسماء of Jami)	898	133
Jami ut Tamṣil	899	ib
Majma ul Amṣal (an extract from Jami ut Tamṣil)	901	134
Sifat i Ka mat	902-903	135
Risalah i Mu amma by Nasir Ali	904	136

SCIENCES

ENCYCLOPÆDIAS

Danish Namah i Jahan	905	138
Durrat ut Taj	906	139
Nafa is ul Funun	907-909	142
Jawahir ul Ulum i Humayuni	910	144
Tuhfat ul Hind	911-912	150
Shahid i Sadiq	913	151
Uqul i Ashraḥ	914	160
Rashahat ul Funun	915	171
Mukhtasar i Mufid	916	172
Farmān i Ja farī	917	173
Qawa id ul Musaddarīn	918	174
A fragment of a work of an encyclopædic nature	919	176

ETHICS POLITICS PHILOSOPHY

Tarjumah i Banat Su ad	920	177
Sharh i Qasidah i Himyariyah	921	ib
Commentaries on Qasidah i Burdah	922-926	178
Sharh i Diwan i Ali by Husay Maybudi	927-932	182
Sad Pand	933	186
Wisaya i Nizam ul Mulk	934	187
Sharh i Maqamat i Hariri	935-936	188
Maqamat i Hamdi	937	189

	Nos	PAGE
Akhlâq-i Nâsnî	938-939	190
Sharih-i Akhlâq-i Nâsnî	940	191
Hadîqat ul-Lugat (a glossary on Akhlâq-i Nâsnî) by Muhammad Sa'd	941	192
Miftâh ul-Akhlâq (another glossary on Akhlâq-i Nâsnî) by 'Abd ul-Rahm Buhânpûrî	942	193
Dak̲h̲l̲at ul-Mulûk	943	194
Akhlâq-i Muhsinî	944-947	196
Nafâ'is ul-Kalâm	948	198
Akhlâq-i Mansûrî	949	200
Ma'dm ul-Jawâhn	950	203
Mahbûb ul-Qulûb	951	204
Gauharistân	952	205
Manhaj ul-Yaqîn	953	206
Abwâb ul-Jmân	954-956	207
Tuhfat ul-Akhyâr (author's commentary on his own Qasidah Mûnis ul-Abîâr)	957	208
Sharih i Khutbah-i Shaqshaqîvah	958	210
A collection of moral sayings and anecdotes	959-960	ib

ERRATA

Page	Line		
41	16	" <i>should be</i>	"
95	34	Nuk at	Nukat
74	16	Ruqa at	Ruq at
76	18		
103	31		
106	4		
123	27		
128	4	Nukat	Nal at
171	4	Rashhat	Rashahat
174	4	Masdarin	Muzaddarin
177	4	نامی سے ب	نامی سے

PERSIAN MANUSCRIPTS.

PHILOLOGY

GRAMMAR

No 769

foli 90 lines 14 size $8\frac{1}{4} \times 6$ $6 \times 4\frac{1}{2}$

صرف مصر

SARF-I MÎR

The well known treatise on Arabic inflexion

Author Abul Hasan Ali bin Muhammad bin Ali called Sayyid Sharif ul Jurjani

ابو الحسن علی بن محمد بن علی المعروف بـ السيد شریف

الجرجانی *

Beginning —

انذک الله فی الدان کلمات لعب عرف سه مسم امد الع *

The Author who was born A H 740 = A D 1339 in Tagu village in Astrahad received his early education at home and subsequently went to Cairo where he stayed for four years and studied under Akmal ud Din and other eminent scholars of that place He then travelled to Persia where he finally settled In A H 779 = A D 1377 he entered the court of Shah Shuja who appointed him as teacher in the Dar ough Shifa Shiraz When Timur conquered Shiraz A H 789 = A D 1387 he sent Sayyid Sharif to Samarqand where he spent his time in teaching and in literary disputes with the celebrated Sa d ud Din Taftazani (d A H 791 =

A D 1388) He returned to Shîrâz, where he died on Tuesday 6 Rabî' II, A H 816 = A D 1413 See Qabas-ul-Hâwî, vol I, fol 151^a (Lib copy) Comp also Habîb-us-Siyar, vol III, juz 3, p 89, S de Sacy, Notices et Extraits, vol x, pp 4-12 He is said to have left more than fifty works and some of them are mentioned in Brockelmann, II, p 216

The work, commonly styled *صرف*, or according to Hâj-Khal II, p 304, *نصرف السند السرف*, is divided into three sections noun (اسم), verb (فعل), and particle (حرف)

For other copies see Rieu II, p 522, W Pertsch, Berlin Cat pp 180, 181 and 186, No 1, E G Browne Camb Cat, p 262, No v, Ethé, Bodl Lib Cat Nos 1653-1656 Ethé, Ind Office Lib Cat Nos 2406-2409, Buhâr Lib Cat I, p 201 Printed in a collection of grammatical treatises, in Calcutta, 1805, lithographed in Lucknow, 1844 and A H 1288 see also Zenker II, No 147

Written in ordinary Ta'liq

Not dated, 19th century

No. 770.

fol 222, lines 20, size $11 \times 6\frac{1}{2}$, $8\frac{1}{2} \times 4\frac{1}{2}$

شرح شافيه

SHARH-I SHÂFIYAH.

An exhaustive commentary on Ibn-ul-Hâjib's famous Arabic treatise on etymology and orthography *الساعة*

Commentator Muhammad Hâdî bin Muhammad Sâlih Mâzan-darânî محمد هادى بن محمد صالح مازندرانى

Beginning —

الحمد لله رب العالمين . . . و بعد حمدن مكيود درة بمقدار

تراث الادماء سبعان ائمة اطهار اله *

The Arabic original *الساعة* by Jamâl-ud-Dîn Abû 'Amr 'Usmân bin 'Umar bin Abî Bakr bin Yûnus, better known as Ibn-ul-Hâjib (d A H 646 = A D 1248), is a supplement to the same author's well-known Arabic grammar *الكافية فى النحو* (comp Hâj Khal vol IV, p 1, Loth, Arabic Cat p 263, printed in Calcutta, 1805, at Lucknow, with notes, A H 1266, etc)

The commentator Muhammad Hâdî, who, according to Rieu Supplement, p 253, flourished about A H 1088 = A D 1677, says in

the preface that he wrote this commentary at the request of Khan bin Hasan Ali Khan

Copies of this commentary are noticed in Ethé Ind Office Lib Cat No 2435 Buḥār Lih Cat vol 1 p 199 etc Another commentary on السامعه by Muhammad Sa'd with the *talḥallus* Galib is noticed below The Arabic original with a Persian commentary by Muhammad Sulih Mizzandaranī (father of the present commentator) was lithographed in A H 1268

The MS is defective towards the end and breaks off with the words —

* علم افعال حمل انبساط

Written in careless Pa liq

Not dated 19th century

No 771

fol 333 lines 14 size 9 × 6 6 $\frac{1}{4}$ × 4

عامة شرح سامعه

'ĀFIYAH SHARH-I SHĀFIYAH

Another commentary on Ibn ul Haḥīḥ's time grammatical work السامعه

Commentator Muhammad Sa'd with the *talḥallus* Galib محمد سعد المتخلص به عالم

Beginning —

سندس ونداس سنا سراوا حصرف کدگای که فوانس ، فواعد
سلم بصرف الح *

Muhammad Sa'd Qurayshī of Azimabad (Patna) was a companion of Aqil Khan Razi (d A H 1108 = A D 1696) governor of Dilli in Aurangzib's time He was well versed in Arabic and Persian and left about fifty five works His commentaries on Maqāmat 1 Harīrī Kafīyah Shafīyah and Farḥīh and his works on rhyme and prosody are held in high estimation by the scholars of Azimabad He also left two Divans in one of which he adopts the *talḥallus* Sa'd and in another Galib See Safinah 1 Khwushgu fol 30 His other works are (1) عدل a commentary on the Arabic grammar البصاح of Nasir bin Abd us Sayyid ul Mutarrizi (see No 778) (2) انتعاب بی بدل a commentary on Jamī's Arabic commentary on the کافیه of Ibn ul Haḥīḥ (see No 776) (3) سرخ نصاب البصاح a commentary

on the popular metrical Arabic-Persian vocabulary of Abû-Nasr Farâhî (see Ethé Ind Office Lib Cat No 2387), (4) *میران الاشعار*, a treatise on the art of rhyming (see No 859), etc etc

For other copies see Rieu Supplement, p 120 (where the author is called Muhammad [B] Sa'd), Bûhâr Lib Cat vol 1, p 20^a

According to a statement at the end of the following copy the commentary was completed in Safar, A H 1097 = A D 1685

Lithographed at Cawnpore, 1878

The MS is defective at the end and breaks off with the following words —

* . . . و خاطر خاطر در حل معاهد دلائل و ابراج عوامص مسائل *

Written in ordinary Ta'liq

Not dated, 19th century

No 772

foli 342, lines 15, size $9 \times 5\frac{1}{2}$, $7\frac{1}{4} \times 3\frac{1}{2}$

The same

Another copy of Muhammad Sa'd's commentary on Ibn-ul-Hâjib's *السافية*.

Beginning —

ستاس و دياس سدار الح *

In the conclusion of the present copy the commentator adds to his name the *takhallus* Gâlib *عالم* and adds that he completed this work in Safar, A H 1097 = A D 1685

Written in ordinary Ta'liq

Dated Rajab, A H 1221

No. 773

foli 95, lines 7, size $6\frac{1}{2} \times 4\frac{1}{2}$, $4\frac{3}{4} \times 2$

رسول اکبری

FUSÛL-I AKĀRÎ.

A treatise on Arabic inflexion

Author Sayyid Akbar 'Alî Ilâhâbâdî *سید اکبر علی اله آبادی*

The name is given so at the end of the MS, but the author

is generally known as **على الكبر** (not **على الكبر**) as given by Browne (Camb Lib Cat p 264) and accepted by Ethe (Ind Office Lib Cat No 2423) The words **هو العلى الكبر** in the Camb Lib copy serve only as a heading meaning He (God) is high and great

Beginning —

الحمد لله رب العالمين دان علمك الله تعالى كه كلمات *

According to some verses written at the end of the British Museum copy (Rieu p 522) the author died A H 1091 = A D 1680

The work has been lithographed at the Nawal Kishor Press with commentary by Ala ud Din Ahmad Lakhnawi Lucknow 1884 with another commentary by Himayat Ali Kakurawi Lucknow 1898 A commentary on the Fusul entitled **نوادير الوصول في شرح القصور** by Muhammad Sa d Ullab of Rampur was lithographed at Lucknow A H 1297

Written in fair Ta liq

Not dated 19th century

Scribe **سید یعقوب علی عظیم آبادی**

No 774

foli 62 lines 7 size $9\frac{1}{4} \times 6$ $6\frac{3}{4} \times 3\frac{1}{4}$

The same

Another copy of the Fusul i Akbari beginning as in the preceding copy

The name of the author given at the end of this copy is **سید علی اکبر الہ آبادی**

Written in clear Indian Ta liq with marginal and interlinear glosses

Not dated 19th century

No 775

foli 52 lines 17 size $7\frac{3}{4} \times 5\frac{3}{4}$ $5\frac{1}{4} \times 3\frac{1}{4}$

لغة الكافية

LUGAT-UL-KÂFIYAH

A glossary upon the well known Arabic grammar **الكافية** of Jamal ud Din Abu Amr Usman bin Umar bin Abi Bakr bin Yunus better known as Ibn ul Hajib (d A H 646 = A D 1248)

Beginning —

الحمد لله كما هو والصلوة على نبيه ووعده ووعده
 محمد سليم . دست‌خط و تدریسید الهی *

The name of the author is partly worned out and the remaining part reads distinctly محمد سليم Muhammad Salim

In the preface a reference is made to کثر العلم and کثر العیون

For the Arabic original (edited by Baillie, Calcutta, 1803, printed at Bîlâq, A H 1255 etc) see Huj Khal V, p 6, G Flugel, i p 162 Loth Arab Cat p 253 etc etc

A detailed Persian commentary on کفیه, ascribed to Mir Sayyid Sharif Jurjâni (d. A H 816 = A D 1413) is noticed in Eth. Ind. Office Lib Cat No 2431. A paraphrase in Persian verse styled مرآت is noticed in Eth. Beil. Lib Cat No 1662 b, and a Turkish commentary on the same کفیه is mentioned in G Flugel, i, p 170. Other commentaries on the work are by Burh'ân ud-Dîn bin Shihâb ud-Dîn (lithographed Lucknow, 1881), Abd-un-Nabî bin Abd-ur-Rasûl (lithographed, Kânpûr 1881), a metrical paraphrase by Maulawî Ibrâhim (lithographed, Lucknow, 1872).

Written in ordinary Nasta'liq with copious marginal notes and emendations

Dated Dulqa'd, A H 1113

No. 776.

fol. 122 lines 15 size $9 \times 6\frac{1}{2}$, $7 \times 4\frac{1}{4}$

انصاف ، بی بدل

INTIKHÂB-I BÎBADAL.

A Persian commentary on 'Abd-ur-Rahmân Jâmi's Arabic commentary on the Kâfiyah of Ibn-i Hâjib. See No 181, xvii

Commentator Muhammad Sa'd Ja'fari محمد سعد جعفری

Beginning —

سپاس قدسی اسلس چه صوب آورد کاریرا سراسر ، الهی *

In the preface the commentator tells us that his object in writing the commentary was to explain fully the difficult verses, traditions, examples and difficult words found in Jâmi's commentary on the Kâfiyah. He commenced the work in A H 1102 = A D 1690 for which the title forms a chronogram, and completed it in the beginning of

Dul hijjah of the same year The commentator seems to be identical with Muhammad Sa'd of Azimabad who wrote a commentary on the *Asās* of the same Ibn ul Hajib See No 771

Written in ordinary Ta'liq

Dated A H 1234

The scribe of the earlier portion is *علي سند حمزة* and of the latter *عمار علي ولد عمر علي*

No 777

fol 141 lines 10 size 9½ x 6½ 6½ x 3½

The same

A slightly defective copy of the same

The first folio is missing and the MS opens abruptly thus —

حاشية دس کا انسان اے بعد سے حشر مستند سعد جعفری
معروض منداد و برصحة المجلس می نگار *

* Written in ordinary Ta'liq by order of *Khwajah Qamar ul Din Khan*

Dated 1218 Fash

No 778

fol 162 line 17 size 9½ x 6 6½ x 3½

ممدل

QINDIL

A commentary on Nasir bin 'Abd us Sayyid ul Mutarriz's (*d* A H 610 = A D 1213) well known Arabic grammar *المصاح* (see *Hasl* Vol V p 582 *Loth Arab Cat* No 800 printed by Baulie Calcutta 1802 *Lucknow* A H 1262)

Commentator Muhammad Sa'd محمد سعد

Beginning —

سناس و سناس نسنا و محمدت و ابنی نبی سہما السہ *

The commentator who in the colophon of the following copy is said to be a native of Azimabad (Patna) and who is evidently identical with the author of the commentary on Ibn ul Hajib's

السايه (see No, 776), tells us in the preface that he wrote this work in Rabi' II, A H 1106 = A D 1694

Written in ordinary Ta'liq

Dated 1210 Fasli

No. 779.

fol 175 lines 15, size $8\frac{3}{4} \times 6\frac{1}{2}$, $6 \times 3\frac{1}{2}$

The same

Another copy of the preceding work, beginning as above

Written in fan Ta liq with the Arabic text in red

Not dated, 19th century

No. 780

fol 39, lines 10, size $9\frac{1}{2} \times 5\frac{3}{4}$, $7\frac{1}{4} \times 4$

شرح مصباح

SHARH-I MISBÂH.

Another commentary on the same Arabic grammar *المصباح* of Nâsir bin 'Abd-us-Sayyid ul-Mutarrizî un-Nahwî, who wrote the work for his son, and died in A H 610 = A D 1213, see Hâj Khal Vol V, p 582

Beginning —

اما بعد حمد الله ذي الانعام حافل النعم في الكلام كالمح في الطعام
..... اما حرو شرط اسه كاهي در آغار كلام آرد الح *

Neither the name of the commentator nor the title of the work is given in the text, but in the colophon the work is designated *شرح مصباح*. The original work is divided into five chapters enumerated in Hâj Khal *loc cit*, but our copy contains only three chapters. Where each begins, has been indicated in a different hand from the text

Written in good Indian Ta'liq

Dated 18 Rajab A H 1231

Scribe سعاده بن

No 781

fol 197 lines 1, size 10 × 6 8 × 3½

معارف الصوائط

MINÂR-UD-DAWÂBIT

A treatise on Persian grammar and prosody

Author Abd al Basit عبد الباسط

Beginning —

عسوی حکمون حسن اصناف لیلی اوروزنسیب کہ ساع دلهایی
نمنا الیه *

The work is divided into 17 Bab as follows —

- باب اول د دلم فواند معنی حکمعه حرف بهکی و بتدبیل اندیا *
- باب د د بحر فواند فاسی *
- باب سوم د بحر بحر و بحر بحر اعراف فواند فاسی *
- باب چهارم د تالیف ترکیب فواند معنی و الفاظ *
- باب پنجم د ترمیم حدب ر انداز کلمات حرف فاسی *
- باب ششم د تکرار تکرار الفاظ که مخصوص ترکیب احرف کلمه باشد *
- باب هفتم د امتداد انداز مناجزین از مقدمین *
- باب هشتم د تکمیل لغات *
- باب نهم د محکات مقدمین *
- باب دهم د صنایع و توارنج و تدریس معنی *
- باب یازدهم د علم عروض فوانی *
- باب دوازدهم د اداک صموم احادیث *
- باب سیزدهم د قصص ساهنامه و غیره *
- باب چهاردهم د حدیثی فوانی حکوم معدا متداول اسع *
- باب پانزدهم د انواع اسع *
- باب شانزدهم د تدریس مضمون هندی و تلامز بنایی انداز طریقه
شعرایی ا و حال *
- باب هجدهم د احوال شعرایی اسعار انسل *

The date of composition, A H 1130 = A D 1717, is expressed by the title منار الصواب

Written in ordinary Ta liq

Not dated, 19th century

Scribe علام علي

No. 782.

fol. 165, lines 17, size $8\frac{1}{4} \times 4\frac{1}{4}$ 6 x 3

شرح الفيه

SHARH-I ALFÎYAH.

A Persian commentary on Abû 'Abd Ullah Muhammad bin 'Abd Ullah bin Mâlik-ut Tâ'î's famous Arabic grammar الفيه

Commentator Muhammad 'Alî bin Maulânâ Âqâ Bâbâ-î Sarkânî محمد علي بن مولانا آقا باباي سرکاني

Beginning —

الحمد لله رب العالمين بر صاغر صافه اصحاب سخن و ادب
ثامه ارباب حکم دوسده نيسه *

The author of the Arabic original, who is better known as Ibn-ul Mâlik un-Nahwî, died according to Hâj Khal vol 1 p. 407, in A H 672 = A D 1273 See also Loth, Arab Catalogue, p 265

The commentator says in the preface that as the Arabic original was very difficult he rendered it easy by writing the present commentary The date of composition of the work is not given anywhere, but from the colophon, dated A H 1155 = A D 1742, it is evident that it was written in or before that year

Copies of the work are noticed in Ethé, India Office Lib Catalogue No 2436, Bûhâr Lib Cat vol 1, p 200

The Arabic original was printed in Bûlâq, A H 1253, Lucknow 1263, edited by De Sacy, 1833, and, with Ibn-î 'Âqil's commentary, by F Dieterici, Leipzig, 1851 German translation, by the same, Berlin, 1852

A Persian commentary on the same الفيه by Sultân Muhammad bin Alî of Kâshân is noticed in E G Browne, Camb Cat p 257

Written in fair Nasta'liq with numerous marginal notes and annotations

The scribe محمد علي بن محمد صادق says that he copied the MS at the request of his master Mirzâ Bahâ-ud-Dîn Muhammad

No 783

fol 245 lines 12 size 12 x 8 8 x 5

شرح اللغة

SHARH-I ALFĪYAH

An exhaustive commentary on Muhammad bin Abd Ullah bin Malik ut Ta'ī Arabic grammar اللغة in two volume

Commentator Abd Ullah bin Mansur ul Qazwini عبدالله بن منصور القزويني

Beginning —

• حوسر كلمه كه اناك كلام نحو ان صرف اناك الحج

The commentator says in the preface that as the Arabic works on this subject were tedious and were not accessible to those who did not know Arabic he translated the work اللغة for Persians studying Arabic

This MS which is the first of the two volumes ends with the words —

• د ن دور د نسب حرف بدل کرده که جمعا مخصوص اند باسم و عمل انسان حراسه *

No 784

fol 50 (249-496) lines and size same as above

The second volume of the above work beginning —

• حراسه الاحلا و حاشا عدا که د ناك *

Both volumes are written by the eminent scribe Hafiz Nur Ullah in beautiful bold Nasta'liq with an illuminated head piece and a double page unwan at the beginning of the first volume

In a versified colophon at the end of the second volume it is said that the MS was written by order of the Wazir Asaf (i.e. the Wazir of Asaf ud Danlah)

Dated A H 1169

The scribe of the copy Hafiz Nur Ullah flourished under Nawwab Asaf ud Daurah of Oude (A H 1188-1212 A D 1774-1797) See Tadkirah i Khwushnawisan p 46

No. 785.

foll 248, lines 15 size $10 \times 5\frac{1}{4}$, 7×4

شرح الفیه

SHARḤ-I ALFIYAH.

A Persian commentary on the same Ibn-i-Mâlik's well known Arabic grammar الفیه

Commentator Muhammad Sâdiq Baiûrî محمد صادق بروجردى

Beginning —

الحمد لله على آلائه و الصلوة على و بعد چندین گوید مدد

فیل الدعاء محمد صادق بروجردى *

The commentator tells us in the preface that he wrote this commentary at the request of some of his friends, particularly of his son Muhammad Muhsin. Later on he says that the work consists of selections from the Arabic and Persian commentaries on the Alfiah, which he had at his disposal at the time of writing the work.

Written in ordinary Naskh and Ta'liq

Dated, Dulqa'd, A 1183

Scribe الملاسلیم بن الحنابى

No. 786.

foll 233, lines 16 size $8\frac{3}{4} \times 4\frac{3}{4}$, $6\frac{1}{2} \times 3$

دریای لطافت

DARYÂ-I LATÂFAT.

Urdû grammar explained in Persian

Authors Inshâ Allah Khân and Mirzâ Qatîl انشاء الله خان و میرزا
مقیل.

Beginning

مدتی بی اندازه داوریرا سراوار اس که زبان آدمی را بلعتهای

گوناگون مدتی آورد اله *

Sayyid Inshâ Allâh Khân, with the *takhallus* Inshâ, was a Urdû poet of great celebrity. He belonged to a distinguished noble family of Najaf, and his ancestors, who were physicians of great repute, came to India and settled in Dhlî, where they held influential

posts under the Mughal emperors. His father Mir Masha Allah with the *takhallus* Masdar was a court physician of Aurangzib and a friend of Amir ul Umara Nawwab Dulfagar Khan (the well known Amir of Aurangzib's reign who was put to death in A H 1124 = A D 1711). The troubled political condition of the times compelled Masha Allah to leave Dihli and he came to Murshidabad where he entered the service of Nawwab Siraj ud Daulah. Insha was born and brought up in Murshidabad but in his youth he went to Dihli (during the reign of Shah Alam A H 1174-1221 = A D 1759-1806). Here he met with opposition from the aged and renowned poets of the royal court Hakim Sana Ullah Khan Firaq (pupil of Khwajah Mir Dard), Hakim Qudrat Ullah Khan Qasim (also pupil of Mir Dard), Shah Hidayat Miran Shukha Mirza Azim Beg Azim (pupil of Sauda), Mir Qamar ud Din Minnat of Sunpat (see No 418) and Shaukh Wali Ullah Mubibh. Insha held constant poetical disputes with the poet until they were convinced of his poetical talent and learning. In about A H 1200 = A D 1785 Insha went to Lucknow where he held similar poetical disputes with the eminent poets Mushafi (see No 709), Jurat (d A H 1225 = A D 1810), Qatil (Nos 434-435) and others. He secured the patronage of Nawwab Asaf ud Daulah (A H 1188-1212 = A D 1774-1797) and Mirza Sulayman Shikuh (d A H 1253 = A D 1857) and was subsequently introduced to the court of Nawwab Saadat Ali Khan (Nawwab of Lucknow A H 1212-1229 = A D 1797-1813) from whom he received warm favours and liberal rewards. In his later days Insha incurred the displeasure of the Nawwab and was removed from the court. According to a chronogram by Basant Singh Nishat quoted in Azad's *Abi Hayat* p 269 Insha died in A H 1233 = A D 1817 but according to Rieu in p 999 about A H 1230 = A D 1814. See *Abi Hayat* pp 259-309, *Garcin de Tassy Litterature Hindouie* vol 1 p 244, *Sprenger Oude Cat* p 240. A copy of the work is noticed in Rieu in p 998.

Insha was well versed in Urdu and Persian and also knew Turkish and Pushtu. Besides the present work he left a Urdu *Kulliyat*, a Persian *Diwan*, a Persian *Masnawi* entitled *سیرتوس* written in imitation of Baha ud Din Amuli's *Nan wa Halwa* (see No 291), a Persian *Masnawi* consisting of words of letters none of which have diacritical marks, a Persian *Masnawi* called *سکارنامه* written in praise of Nawwab Saadat Ali Khan, *Satires* in Urdu, a Persian poetical paraphrase of the well known Arabic grammar *سانه علم* by Ahd ul Qadir bin Abd ur Rahman ul Jurjani (d A H 471 = A D 1078), a Persian treatise called *لطاف السعادات* containing

witty savings of Nawwâb Sa'âdat 'Alî Khân (see Rieu in p 961)

For Qatîl's life see No 434

The work is preceded by an introduction due to Inshâ Allah Khân who tells us that he wrote this work at the request of Yamîn-ud Daulah Nâzîm-ul-Mulk Nawwâb Sa'âdat 'Alî Khân Bahâdur Mubârîz Jang Inshâ Allah Khân adds further that he and his intimate friend Muzâ Qatîl jointly wrote the work in which the respective share taken by each was that the introduction, the Urdû words and phrases, the idioms current in Shâhjahânâbâd and the grammar of the Urdû language are due to him (Inshâ Allah), and that Qatîl took part in matters relating to logic, rhyme and prosody, and figures of speeches It is also stated that two titles for the work were selected by each of them, viz *بحر السعادات* and *ارصاد ناظمي* by Inshâ Allah and *در باب لطائف اردو* and *حقیق اردو* by Qatîl

The work consists of one *Sadaf* صدف, (in five *Durr-dânah* در دانه) and seven *Jazînah* جزیره with sub-divisions, termed *سلطات - سمر* and enumerated in the preface Printed, Murshîdâbâd A H 1266

Written in fair Ta'liq

Dated 2 Jumâdâ II, A H 1240

No 787.

foli 21, lines 18, size $6\frac{1}{2} \times 4\frac{3}{4}$, $5\frac{1}{2} \times 2\frac{3}{4}$

دستور المبدی

DAS'Î'ÛR-UL-MUB'Î'ADÎ.

A treatise on the laws of permutation in Arabic irregular verbs

Author Safî ibn Nasîr صفی ابن ناصر

Beginning

الحمد لله الذي يصور الاحوال ويخضع الاعمال ويكسب العلل
و يصلح العمل السام *

The author says in the preface that he wrote this tract for his son Shaykh Abul Makârim Ismâ'îl

The explanations are given in the form of questions and answers

Comp Rieu II, p 524, W Pertsch, Berlin Catalogue, p 38, Ethé, India Office Library Catalogue No 2428, Bûhârî Lib Cat vol 1, p 201 Lithographed with marginal notes by Muhammad 'Abd Ullah Bilgrâmî, Cawnpore, 1863 Again at Cawnpore, 1878,

with two appendices called *Tafsīr* and *Takmilah* and marginal notes

Written in ordinary *Ta liq*

Dated Rabi I A H 1249

Scribe سعد نجف المي

No 788

fol 22 lines 13 size $10 \times 6\frac{1}{2}$ $7 \times 3\frac{1}{2}$

رياض الحروف

RIYÂD-UL-HURÛF

The meanings of the separate letters of the Persian alphabet illustrated by quotations from ancient and modern poets

Author Ibratī عمری

Beginning —

مدار سانس گوی حرف د ریاں آمربنی کہ الف فامب سر

مدان الس *

The author who designates himself only by his poetical *nom de plume* Ibratī says that in his student life he had read several treatises on the meanings of the letters of the alphabet and had also heard a good deal on the subject from his master Ulfatī. He therefore cherished the idea of writing on the subject until in A H 1263 = A D 1846 he wrote the present tract at the desire of his friend Mir Altaf Husayn Khan for the use of Mahdī Ha an. He divides the work into thirty *Chaman* each of which treats of a separate letter.

Written in fair *Ta liq*

Dated 20 *Dulqa d* A H 1271

No 789

fol 61 lines 9 size 8×5 $6 \times 3\frac{1}{2}$

• قواعد فارسی

QAWÂ'ID-I FARSI

A Persian grammar

Author Raushan Ali Ansari Jaunpuri روشن علی انصاری جونیوری

Beginning —

بسم الله الرحمن الرحيم ... رب آفریدگار حل حلاله و نعمه ، حجاب *

Rauḥan 'Alī, who is the author of several other works died according to Rieu, p 857, as professor in the College of Fort William Calcutta, about A D 1810

The work is founded on the *Faihang-i Rashîdî*, and deals especially with the various forms of مصادر, the meanings of the detached letters of the alphabet and compound words. It is divided into a *Muqaddimah*, eleven *Bâb* and a *Khâtimah*

For other copies see Rieu, *loc cit* and Ethc, India Office Lib. Catalogue, Nos 2520-2571, Bûhâr Lib Cat vol 1, p 202. Printed at Calcutta 1828, 1833 Lucknow 1875

Written in legible Nasta liq

Dated, Safar A H 1262

No. 790.

foli 61, lines 15, size 9 x 6, 6 $\frac{3}{4}$ x 3 $\frac{3}{4}$

The same

Another copy of Rauḥan 'Alī's *Qawâ'id-i Fârsî*, beginning as above

The latter portion of the MS, foli 30-61 contains the *Muqaddimah* of the *Faihang-i Jahângîrî* (see Nos 797-801), beginning

مقدمه مستعمل است بر دوازده آئین - اول در بیان اطلاق اسم داریس

بر ملک ایران آله *

Folios are misplaced in some places

Written in ordinary Ta'liq

Not dated, 19th century

LEXICOGRAPHY

PERSIAN DICTIONARIES

No 791

foli 401 lines 17 size 9½ x 6½ 6 x 3½

سرف نامہ احمد منیری

SHARAF NÂMAH-I AHMAD MUNAYRÎ

A Persian dictionary

Author Ibrahim Qiwam Faruqی ابراهیم قیام فاروقی

* Peginning —

بدا حداد سبکی نه اسب الحج *

The author a native of Bihar entitled the work in honour of his spiritual guide Shakh Shāraf ud Dīn Yahiya Munayrī the celebrated Indian saint (d. A. H. 782 = A. D. 1380) whose discourses entitled *معادن المعانی* and letters or *مکتوبات* are noticed later on in this catalogue

The work was composed in the reign of Abul Muzaffar Barbak Shah who reigned in Bengal from A. H. 862 to 879 = A. D. 1457 to 1474. It is also known as *سرمایه ابراهیمی* and *رجزنگ ابراهیمی*.

This copy concludes with two panegyric Qasidas addressed to Barbak Shah whose name occurs thus in the concluding line of the first Qasidah: *دا ما ورد زبان فصیح و جم طهر - نوالمطر بارک سه ساء عالم* یا و عسب

The pronunciation of words is explained in detail and their meanings illustrated by quotations from well known poets. The work is divided into several *Bab* each of which is sub divided into *Fasl* and the words are arranged according to the first and last letter. Turkish words are explained in Persian at the end of each *Fasl*.

Comp. Rieu ii pp 492 and 493 Blochmann Contributions pp 7-9 J. Aumer p 103 Eth. Bodl. Lib. Catalogue Nos 1718-1719 W. Pertsch Berlin Cat p 190 No 19 Ethé Ind. Office
vol. ix c

Lib Cat No 2457, *Mélanges Asiatiques*, iii, p 494 and iv pp 514 and 515

Written in fañ Nasta liq

Not dated 17th century

No 792

foli 287, lines 16, size $10 \times 7\frac{1}{2}$, $7\frac{1}{2} \times 5\frac{1}{2}$

The same

Another copy of the *Sharaf Nâmah*-i Ahmad Munavvî

One or two folios are missing from the beginning and the MS opens abruptly thus

هیچ دانی در نباید فارسی را حد حرو ... *

Written in ordinary Indian Ta'liq

Dated 29 Jumâdâ II 1218 Bengali year

No 793

foli 396, lines 17, size 12×8 , $9 \times 5\frac{1}{2}$

موید العصلا

MU'AYYID-UL-FUDALÂ.

A Persian dictionary

Author Muhammad Ibn Lâd محمد ابن لاد

Beginning —

محمد متوانره و مدایح متکلمه مرداور دانا و دستگیر توانا را که
چندین حروف الح

Blochmann, who describes the work in his *Contributions*, calls the author Muhammad bin *Shaykh* Lâd of Dihlî, and says the work was written in A H 925 = A D 1519. The author enumerates the following sources on which he based his work

For Arabic words *الصراح* and *الناح*, and for those of Fâls, R Samarqand, Mâwarâ-un-Nahr, etc, *لسان العرب*, نامه - طب حقایق النساء - شرح معجز اسرار - موید العوائد - زبان گویا - الافاضل بحر فووس and فرهنگ علمی - فیه الطالبیس

Later on he adds that for the sake of convenience he observed the following abbreviations

دس ا اب العصلا for ا لسان السعرا for ل ناح for ب مزاج for ص
م فيه الطالبس for ن سرغامة for س رنان گونا for ر سنو الانامل
ط حقائق الاسبا for ط and سرح معجز الاسرار for سم مورد العصلا for

The work is divided into *Kitab Bab* and *Fasl*. The *Kitab* is arranged according to the first letter and the *Bab* according to the last. Each *Bab* consists of three *Fasl* the first comprising the Arabic words and phrases generally used in the Persian language the second the Persian and Pahlavi words and the third the Turkish words. The work also explains the words and phrases occurring in the *Shah Namah* of Firdaus, the *Khamsah* of Nizami, the poems of Sana, the *Diwans* of Khayqani, Anvari, Zuhuri, Abhari, Hafiz, Salman, Sa'adi and others. The *Khatimah* (conclusion) treats of the numerals and arithmetical notation.

Comp Rieu n p 494 W. Pertsch Berlin Cat pp 220-227
Eth. Bodl Lib Cat No 170 Fthc Ind Office Lib Cat
Nos 2409-2464 Cat Codd Or Lugd Bat V p 149 F C Browne
Camb Cat p 227 Buhar Lib Cat vol 1 p 192 Salemann in
Mélange Asiatiques tome ix p 522 No 44 Rehatsek Cat
ruonné p 57 No 38 etc lithographed Lucknow 1851
Calcutta 1880

Written in careless Ta'liq

Dated Dulqa'd 1226

No 794

fol 300 lines 31 size 14½ x 8½ 11 x 1½

اللغات و الاصطلاحات

KASHF-UL LUGÂT WA'L ISTILÂHÂT

A dictionary of Persian and Arabic words especially intended to explain the figurative language of the Sufis.

Author Abd ur Rahim bin Ahmad Sur عبد الرحيم بن احمد سور

Beginning —

الحمد لله رب العالمين اما بعد حمد و صلوة منكود اعف

العناد الحق

We learn from the preface that the author while reading with his son Shaykh Shihab the *Diwan* of Qasim Anwar found that many words occurring in the *Diwan* were not explained either in the *Diwan* or *Farhang* or *Siyaq* or *Farhang* and that other

dictionaries such as *کدراللفظ - ناهین - صراح* were also deficient. He therefore wrote the present work, avoiding the words of common use.

In the *فرهنگ دهاگیری*, written A H 1017, the author of the present work is called 'Abd-ur-Rahîm Bihârî. Blochmann, in his Contributions, pp 9, 10, says that the author was personally known to the preceding lexicographer Muhammad bin Lâd, and must therefore have flourished in the tenth century of the Hîrah. The statement of Hâj Khal, vol 1, p 214, that the work was written about A H 1060 = A D 1650, is therefore erroneous. The work is also known as *فرهنگ سیح عند الرحم ساری*, comp Ethé, India Office Lib Catalogue Nos 2465-2468. The arrangement is that the first letter determines the *Bâb* and the last, the *Fasl*. For other copies and further particulars see Rieu II, p 495. W. Pertsch, Berlin Catalogue, pp 224 and 225, A F Mehren, p 25, J Aumer, p 107, E G Browne, Camb Catalogue, p 228, Salemann in *Mélanges Asiatiques*, tome ix, p 523 No 51, Blochmann, Contributions, pp 9 and 10. Ethé, Bodl Lib Catalogue, Nos 1721-1724, etc. The work has been printed in Calcutta A H 1264.

Written in ordinary Nasta'liq

Dated 1251

No. 795.

foli 545, lines 18, size $8\frac{1}{2} \times 5\frac{3}{4}$, $6\frac{1}{2} \times 3\frac{3}{4}$

مدار الافصل .

MADÂR-UL AFÂDIL.

A Persian dictionary, explaining Persian, Arabic and Turkish words.

Author: Ilahdâd Faydî bin Asad ul-'Ulâ 'Alî Shîr Sirhindî. *الہ داد فصی بن اسد العلای علی سیر سرہندی*. Rieu and others have *اسد العلای* for *اسد العلما*.

Beginning —

ای نام تو ورد ہر ربانی دگر اسے *

Ilahdâd Faydî is also the author of a history of Akbar's reign which he wrote at the request of his master Shaykh Farîd Bukhârî, afterwards Muntâz Khân, (d A H 1025 = A D 1616) who held high military offices under Akbar and Jahângîr (see Elliot, History of India, vol vi, pp 116-146, Rieu 1, p 253).

According to the preface the author compiled the Arabic words from the Surâh, Muhađđib-ul Asmâ, Tâjayn and its commentaries,

Nisab us Siblyan Qunyat ul Fit an the Persian Dari Pahlawi and Turkish words from the old works Zufan Guya also called Panj Bakhshī Adat ul Fudalā Tabakhturi Hall i Lugat ul Shu'ara Sharaf Namah i Ibrahimī and the modern works Tuhfat us Sa'adat i Iskandari and Muavyid ul Fudala

The arrangement is that the first letter forms the *Bab* and the last the *Fasl* Each *Fasl* consisting of three sections viz Arabic Persian and Turkish words is indicated respectively by ع ف and ب

A *Khatimah* treats of the meanings of letter in Persian

In the conclusion the author says he completed the work in Dulhijjah A H 1001 = A D 1593 —

حاصل انعام بوسند ان عرس رفا د نایح بی حکه الکرام
سده الف الف *

This date is further expressed by the following versified chro-
nogram in which the author adopts the *talhallus* I aydi —

حو اس نامه را حامی بر رد (برو read)
نه نایل ساند از سر احتمام
ی سال نایح از ار مر ا
حد کف مصی بگو مص عام

The numerical value of the words مص عام is equal to 1001

For other copies see Rieu ii p 496 J Aumer p 109 Ethe Bodl Lib Cat Nos 1727-1728 Fthe Ind Office Lib Cat Nos 2472-2474 See also Blochmann Contributions pp 10 and 11 Salemann in Melanges Asiatiques tome ix p 530 No 63 Buhar Lib Cat vol i p 192 A Hindustani translation of the Madar ul Afadil is noticed in Ethe Ind Office Lib Cat Nos 2475-2477

This valuable and interesting copy is most probably in the handwriting of the author himself excepting the first nine and the last eleven folios which are supplied in a careless later hand The colophon in which it is said that the author completed the trans-
cription on Thursday 29 Pajab A H 1001 in the reign of Al bar runs thus —

و بعد ان جمله بسود ه ناص حلوة گر کردند بد احقر
الطلاف مولف اس کتاب الہدای مصی سرہندی اعاص ائله علیہ سکائب
مدرسة الحقی د عهد سلطان السلاطین جامع فہاں العجوة و الممردی

حلال الدین محمد اکبر بادشاه تباری جلد الله تعالی ملکه و سلطانه و افاض
 العالمین بره و احسانیه در زور پند سنده دست و دم شهر رحه المرجه
 زید و ذریه در سوره سده اله اله *

It is to be noticed, however, that there is a remarkable disagreement between the date of composition of the work and that of its transcription. The year of composition A H 1001 is unquestionably correct, but if we also admit the month Duhijjah to be correct then evidently the date of transcription, 29 Rajab A H 1001 is erroneous, because the month Rajab precedes Duhijjah by three months. It is quite probable that the year of transcription A H 1001 is a mistake for a later one, and that the error is due to the carelessness of the scribe who transcribed the last folios from the original autograph copy of the author.

Written in a learned Nasta'liq

No 796

fol 305, lines 19, size $10\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{2} \times 4$

معجم الفرس

MAJMA'-UL FURS.

The first edition of the well-known Persian dictionary

Author Muhammad Qâsim bin Hâji Muhammad Kâshânî,
 poetically surnamed Surûrî محمد قاسم بن حاجی محمد کاشانی المتخلص
 به سروری

Beginning —

ابتدای کلام هر دانشمند سخنور و اتمای سخن هر حردمند

شهر پرور *

The author, who originally belonged to Kâshân, spent most of his days in Isfahân. Taqî Auhadî, fol 321^b who praises the present work, says that when he finished his dictionary سرمد سلامی at Isfahân, Surûrî accused him of plagiarism and maliciously reported so to Muzâ Muhammad Wazîr K̲h̲urâsânî. The Governor, says Taqî, reprimanded Surûrî and the latter had to leave Isfahân for Kâshân, but went again there after Taqî had settled in India. According to some, Surûrî was the son of a shoe-maker, and Taqî, who says that Surûrî spent his days at Isfahân as a shoe-maker, remarks further

that Sururi in his later days did not like to hear the word *shoe* Sururi came to India during the reign of *Shahjahan* and died on his way to Mecca See Rivid ush *Shu'ari* fol 184^a *Suhuf* i Ibrahim fol 388^b (where the author is confounded with Sururi Kabul) Sprenger Oude Cat p 26 According to Rieu p 498 Sururi had reached Lahore A H 1036 = A D 16-6

The full list of the author's sources both the sixteen standard works and the twenty two other authorities used occasionally is given by Salemann in *Melanges Asiatiques* tome ix pp 531-535 No 67 The arrangement is that the *Bab* is formed by the first letter and the *Fasl* by the last

The work was composed in A H 1008 = A D 1599 and dedicated to *Shah Abbas* (A H 996-1038 = A D 1587-1628) It is also known as *لُب سروری* and *برعنگ سروری* For other copies and further particulars see Rieu ii pp 498 and 499 W Pertsch Berlin Catalogue p 192 G Flügel i pp 101 and 102 J Aumer pp 104 and 105 E G Browne Camb Catalogue p 930 Etke Bodl Lib Cat Nos 1729-1731 Etke Ind Office Lib Cat Nos 2478-2480 Cat Codd Or Ind Bat i p 96 Comp also Haj Khal v p 325 Blochmann Contributions pp 12 and 16-18 *Melanges Asiatiques* iv p 498 and v p 238 Printed at Tabriz 1844 On the second or enlarged edition of the same work completed chiefly on the basis of the *Farhang-i Jahangiri* (see Nos 97-501) about A H 1028 = A D 1619 comp Etke Bodl Lib Cat No 1732 and 1733 Rieu ii p 499

Written in fair Nasta'liq

Not dated 17th century

No 797

fol 413 lines 25 size 13½ x 9 8½ x 4½

فرهنگ جهانگیری

FARHANG-I JAHÂNGIRÎ

A complete copy of the well known dictionary of purely Persian words

Author Jamāl ud Din Hnsayn Inju bin Fakhr ud Din Hasan of Shiraz جمال الدین حسن انجوس بن فخر الدین حسن سراری

Beginning —

نکه در لوح زبانها حرف اول نام اوسب الح *

The author, a native of Shîrâz, came to India, and entered the service of Akbar in the thirtieth year of the reign (A H 993-4 = A D 1585-6). He rose to high distinction under Jahângîr, who gave him the governorship of Bihâr, and subsequently, A H 1027 = A D 1617, the title of 'Adud-ud-Daulah. He died in Âgiah some years after A H 1030 = A D 1620.

The author commenced the work under Akbar and finished it under Jahângîr in A H 1017 = A D 1608, expressed by the words *مرهنگ نور الدین* in the following versified chronogram —

مرهنگ نور الدین مرهنگ نور الدین مرهنگ نور الدین
مرهنگ نور الدین مرهنگ نور الدین مرهنگ نور الدین

According to the *Tuzuk-ı Jahângîrî*, p 359, the author presented a copy of the work to Jahângîr in the 18th year of the reign, (A H 1032 = A D 1622).

The *Muqaddimah* divided into twelve sections *آئین* treats of the Persian language, dialects, and grammar. The dictionary itself begins on fol 20^a. The arrangement is that the second letter constitutes the *Bâb* and the first the *Fasl*. The *Khâtimah* treats of metaphors, and figures of speech, compound words, etc., in five *در*.

The author names forty-four authorities as those on which he based the work. They are enumerated by Salemann in *Melanges Asiatiques*, tome ix pp 537-541 No 77. He also adds that besides these forty-four, he consulted nine more works of which the names and authors were not known. For other copies and further particulars see *Bûhâr Lib Cat* vol 1 p 193, *Rieu* ii, pp 496-498 and *Supplement*, p 117, *W. Pertsch, Berlin Catalogue*, pp 192-197, *J. Aumer* pp 105 and 106, *A. F. Mehren*, p 24, *E. G. Browne Camb Catalogue*, pp 229 and 230, *Rosen, Persian MSS*, p 298, *Blochmann's Contributions*, pp 12-15, *Journal Asiatique*, 1871 pp 106-124, *Ethe, Bodl Lib Catalogue* Nos 1734-1746, *Ethe, India Office Lib Catalogue*, Nos 2481-2493.

The work has been lithographed in Lucknow, A H 1293. The *چهارم* of Amân Ullah *Khânahzâd Khân Fîrûz Jang* (who died A H 1046 = A D 1636) is in several parts a pirated or second edition of the present work, see *Rieu* ii, pp 509 and 510, *Salemann*, loc cit p 543, No 88.

Written in learned small Nasta'liq. The original folios have been mounted on new margins.

Dated A H 1046.

No 798

fol 330 lines 23 size $13 \times 7\frac{3}{4}$ $7 \times 3\frac{1}{4}$

The same

Another complete copy of the Farhang i Jahangiri beginning as above

Written in ordinary Nasta liq with occasional note in the margin

Dated Rabi I (year not given)

Scribe نعمت الله اس حسن

The *Khatimah* written in fair Na ta liq by حماد حسن اس حواحه
معهد is dated A H 1204

No 799

fol 373 lines 21 size $11 \times 6\frac{1}{4}$ $7\frac{1}{4} \times 4$

The same

* Another complete copy of the Farhang i Jahangiri beginning as above

Written in ordinary Nasta liq with marginal emendations

Not dated apparently 19th century

— — —

No 800

fol 364 lines 25 size 11×6 $7\frac{3}{4} \times 3\frac{3}{4}$

The same

Another copy of the Farhang i Jahangiri without the *Khatimah* beginning as usual

Written in fair Nasta liq with an illuminated head piece and a double page Unwan

Not dated apparently 18th century

No 801

fol 577 lines 23 size $12 \times 6\frac{1}{4}$ $8 \times 3\frac{3}{4}$

The same

Another complete copy of the same Farhang i Jahangiri beginning as above

A splendid copy. Written in good Nasta'liq with gold and coloured borders with an illuminated head piece.

Dated Muharram A H 1069

Scribe سید محمد

The seals of Nawwâb Sayyid Vilayat Ali Khan and Sayyid Khwushîd Nawwâb of Patna are found at the beginning and end of the copy.

No 802

fol. 673, lines 21, size 12 x 8 9 x 5 1

برهان قاطع

BURHÂN-I QÂTÎ

The well-known Persian dictionary

Author Muhammad Husayn poetically surnamed Burhan, bin Khalaf ut-Tabrîzi, محمد حسینی "امامی" در دیوان بن خالاف التبریزی

Beginning —

ای راجعاً بر زبان در احوال / ر نام تو درددن را با نورا

The author says that he has included in the present work the contents of the Farhang-i Jahângîr Majma' ul Furs of Surûri, Suimâh-i Sulaymânî (by Taqi Anhadî), Sihâh ul Adwiyah of Husayn ul Ansârî, but that he has omitted the poetical quotations. The work is dedicated to Sultân 'Abd Ullah Qutub Shah bin Qutub Shah (who reigned in Golconda from A H 1035 to 1083 = A D 1625-1672). The date of completion of the work, A H 1062 = A D 1651, is expressed by the words کتاب نافع برهان قاطع in the following versified chronogram —

ح و برهان ارده تو را / می یزدان / بر این مجموعه را کردید جامع
بی توایی اتمام وصال / که ' ف د و ج بره ان قاطع

It consists of nine *Fâ'idah* on the Persian language, its letters, particles and orthography, twenty eight *Gushtâr* comprising the dictionary proper. The twenty ninth *Gushtâr* treats of seventy-one words mostly foreign words and proper names.

The words in the dictionary proper are arranged according to the first, second and third letters.

For other copies see Rien n, p 500, J Aumer, p 107, E G Browne Camb Catalogue, pp 230 and 231, Fthc, India Office Lib

(catalogue Nos 2495-2503 (copy No 249) was transcribed from the original MS in the authors own hand writing with all the additions and amplifications which he himself supplied after finishing the work) Buhār Lib Cat vol 1 p 194 Blochmann Contributions pp 18-20 Haj Khal vol 1 p 62) The work has been edited by Captain Roebuck Calcutta 1818 and reprinted in 1822 and 1834 A Turkish translation by Ahmad Asım was printed in Constantinople A H 1214 and in Bulaq A H 1251

Written in fair Indian Taḥiq with marginal emendations

Dated Shahjahanabad Rabi I A H 1227 = April 1810

Scribe لاهی علی

No 803

fol 432 lines 24 size 11 × 6½ 8½ × 4½

The same

Another copy of the Burhan i Qatī beginning as above

Written in fair Nastaḥ

The MS is in a damaged condition mostly the latter portion and the paper is getting brittle

The transcription of the copy was commenced in Shahban A H 1151 and finished in Rabi II A H 1157

No 804

fol 403 lines 19 size 10 × 6 8 × 4

فرهنگ رشیدی

FARHANG-I RASHĪDĪ

A Persian dictionary containing the contents of the Farhang i Jahangiri (see No 797) and the Farhang i Sururi or Majma ul Turs (see No 796) but correcting the errors occurring in both

Author Abd ur Rashid bin Abd ul Gafur ul Husayni ul Madani ut Titawi عبد الرشید بن عبد الغفور الحسینی المدنی التتوی

Beginning —

سداسی که اس س نامده شر سکن و پیرانس دنداده شر دو

و کیں الح *

Abd ur Rashid who is also the author of the Arabic Persian dictionary entitled Muntakhab ul Lugat (see No 833) completed

this work in A H 1064 = A D 1654, and dedicated it to Shâh Jahân. The dictionary is arranged alphabetically on the same plan as the *Burhân-i Qâti'* (No 802). For other copies and further details see Rieu II, pp 500 and 501, W Peitsch *Berlin Catalogue*, pp 198 and 199, E G Bowne, *Camb Catalogue*, p 232, *Ethé*, *Bodl Lib Catalogue*, No 1753, *Ethé*, *India Office Lib Catalogue*, Nos 2504-2511, Blochmann, *Contributions*, pp 20-24, Salemann in *Mélanges Asiatiques*, tome IX p 546, No 95. Edited in the *Bibliotheca Indica* by Maulavi Dulfagâr 'Alî, Calcutta, 1875. The introductory part, on Persian grammar, has been edited by D S Plieth under the title '*Grammaticæ Persicæ præcepta ac regulæ*,' Halle, 1846. It also forms the basis of 'Abdul-Wâsi' Hânsawî's grammar.

Written in Indian Nasta'liq

Dated Rabî' I, the fourth regnal year of Bahâdur Shâh

No 805.

fol. 367, lines 31, size $12\frac{1}{2} \times 8\frac{1}{2}$, $10 \times 5\frac{3}{4}$

اشهار اللغات

ASHHAR-UL-LUGÂT.

A rare dictionary explaining Arabic and Persian words in Persian.

Author Gulâm Ullah Bhîkan Siddîqî ul-Hânsawî ul-Gaznawî
علام الله بهکن صدیقی الهانسوی الغزنوی

Beginning —

حمد بسعد و بداء یبعد مر حالى الخلقى را که وجود دسر را ار جمله
موجودات مرآتہ ، اعلى داد چنانکہ آيہ کریمہ و بعد کرمانہ بنی آدم الی
آجرۃ دال این حال اسہ ، الحج *

The author enumerates several works as those on which he based the dictionary, and dedicates it to Aurangzib. The date of completion, given in words, is A H 1082 = A D 1671 سنہ ہزار و سہ ساد و دو، but according to the chronogram ار اشہر اللغہ برادى مراد حود 1968-855, it is A H 1113 = A D 1701. The words are arranged according to the first and last letters.

Written in ordinary Nasta'liq

Dated 15 Rabî' I, A H 1224

Scribe بن الله بردرانی

The following note by H Blochmann is found on the fly leaf at the beginning —

MS No 213 Ashhar ul Lughat (A H 1113) a rare Persian Dictionary by Ghulam Ali Bihlan of Hansi [Sd] J H Blochmann 1870

On the left side of the above note the same Blochmann remarks thus

Copy written by Sana Ullah of Bardwan in 1216 Bengali San (A D 1809-10)

It is to be noticed that the date A H 1113 which Blochmann adds after the word Ashhar ul Lughat indicates the date of composition of the work.

No 806

fol 640 lines 21 size $11\frac{1}{2} \times 7\frac{1}{4}$ $9 \times 4\frac{1}{2}$

A defective copy of a valuable and very exhaustive Persian dictionary written on the model of *نهار معجم* (see No 814) and arranged likewise according to the first and second letter

The work explains not only the single words occurring in ancient and modern Persian poets and prose writers but deals in the most elaborate manner with all the figurative expressions difficult sentences *اللو* ions and idiomatic phrases found in them

References to *Khalis* (d A H 1122 = A D 1710) *Mir Najat* (d A H 1126 = A D 1714) *Bidil* (d A H 1133 = A D 1720) *Bahar i Afam* (comp A H 1152 = A D 1739) and others suggest that the work was written after the last mentioned date

Several fol comprising the letters from الف to a portion of س are missing from the beginning and the MS opens abruptly thus with the various meanings and uses of the word *ساح* —

ساح ۱ که نرو اسفانی بهم *

The next word explained ۱ ساحل —

ساحل یعنی حاد و ص ان عله انسب که د زبان هند اشر
حواند *

The MS *breaks off in the beginning of the letter ل with the word لا غلل —

دطاو عنرمعوطه و همرة مكسور قبل ارام بعانده حکم

* شعانی

The explanations of words are illustrated by quotations from well-known ancient and modern poets

Copious emendations, additions and notes on the margins tend to suggest that this copy is the author's draft

Written in ordinary Nasta'liq

Not dated, 19th century

No. 807

fol. 115, lines 17, size $10\frac{1}{4} \times 6$, $7 \times 3\frac{1}{2}$

چراغ هدایه

CHIRÂĞ-I HIDÂYAT.

A poetical glossary

Author Sirâj-ud Dîn 'Alî Khân, poetically surnamed Ârzû
سراج الدین علیخان آرزو بحلیص

Beginning —

اما بعد حمد و اصح - مع لغات و صلوات بر اصفح و افضل موجودات *

The author, who has been noticed in this Catalogue, No 399, says in the preface that it is the second volume دفتر دوم of his Sirâj-ul Lugat سراج اللغات containing those words and phrases used by modern poets which are not found in the Farhang-i Jahângîrî, (see No 797) Surûrî (see No 796) Burhân i Qâṭirî (see No 802) and other dictionaries. The author based the work on several other dictionaries enumerated in the beginning and completed it in A H 1147 = A D 1735, during the reign of Muhammad Shâh

For other copies and further particulars see Rieu II, pp 501 and 502, W Pertsch, Berlin Catalogue, p 190, E G Browne, Camb Catalogue, p 233, Etche, India Office Lib Catalogue, No 2514, see also Blochmann, Contributions, pp 25-28, Salemann in Mélanges Asiatiques, tome IX, p 556, No 121. Like the Sirâj-ul Lugat, it is arranged alphabetically, the first letter determining the Bâb, the second the Fasl. It has been printed in the margins of the lithographed edition of the لغات, Nawal Kishor Press, Kânpur 1874, 1878, 1879, 1880-81

Written in ordinary Nasta'liq

Dated Safar, A H 1240

Scribes امر مساند و حوشوفه رای

No 808

fol 281 lines 15 size $9\frac{1}{4} \times 6$ $6\frac{1}{4} \times 3\frac{3}{4}$

The ame

Another copy of Arzu s Chirag i Hidayat The explanations of the last five words are wanting in this copy

Written in ordinary Indian Ta liq

Not dated 19th century

No 809

fol 101 lines 13 size $7\frac{1}{4} \times 5$ $3\frac{1}{4} \times 3$

The ame

Another copy of Arzu s Chirag i Hidayat

Written in ordinary Nasta liq

Not dated 19th century

No 810

fol 283 lines 16 size 12×9 $8\frac{1}{4} \times 5\frac{1}{4}$

مرآت الاعطال

MIR'ÂT-UL ISTILÂH

A dictionary of Persian phrases and proverbial sentences illustrated by numerous quotations from Persian poet

Author Anand Ram Mukhlis انند رام محلی

Beginning ~

بنا د معامی که گردن ملای اعلی ناز خود سر رس زمره حمد

The author a Khatra Hindu of Lahore was a pupil of Mirza Bidil and a friend of Arzu He was attached to the service of Muhammad Shah and was honoured with the title of Rai Pavan He died in A H 1164 = A D 1750 He is the author of a Persian Diwan and left a collection of letters and a history of the war of Muhammad Shah with Nadir Shah (Elliot s History vol viii p 76) For his life see Safinah i Khwa hgu fol 203^b Gul i Ra na fol 278 Iqd i Surayya fol 60 Safinah i Hindi fol 77^p

In the beginning the author says that the words تحقی اصطلاحات which are equivalent to A H 1158 = A D 1745, express the date of composition of the work, but in the conclusion he says that he finished the composition on the 9th of Rabi' I, A H 1157 = A D 1744, in the 26th regnal year of Muhammad Shâh, on Thursday at the end of the fifth hour of the night

The dictionary proper is followed by explanations of words indicating the names of Indian flowers and fruits. Some prescriptions and good admonitions are also given at the end of the work. The work is interspersed with historical notices relating to the author's famous contemporaries.

A copy of the work is noticed in Rieu, III, p. 997

Written in ordinary Indian Ta'liq

Dated, November, 1820

No. 811.

fol. 144, lines 15. size $11\frac{1}{2} \times 6\frac{3}{4}$, $8 \times 4\frac{1}{4}$

نوادر المصادر

NAWÂDIR-UL-MASÂDIR.

A vocabulary of Persian verbs explained in Persian with copious illustrations from ancient and modern poets

Author Lâlâ Tek Chând Bahâr لاله تنکد بہار

Beginning —

بعد ستایس خداورد درد آفرین داس امورگار تعالی شاه الحج *

The author whose famous work, Bahâr-i 'Ajam, is noticed later on (see No. 814), says in the preface that the work is the first of its kind ever written. He divides the work into a *Muqaddimah*, twenty-four *Bâb* and a *Khâtimah*. The arrangement is alphabetical. The *Khâtimah*, fol. 141^a, contains the vocabulary of Zand and Pâzand verbs taken from the Farhang-i Jahângîrî (see No. 797).

The work has been lithographed at Dihlî A H 1272

Written in ordinary Ta'liq

Dated 2 Ramadân, in the fourth regnal year (?) apparently 19th century

No 812

foli 396 lines 15 size $9\frac{1}{2} \times 5\frac{1}{2}$ $7 \times 3\frac{1}{2}$

مطلحات الشعرا

MUSTALIHÂT-USH-SHU'ARÂ

A Persian dictionary dealing especially with words and phrases peculiar to the modern poets of Iran

Author Warastah وارسته

beginning —

• بسم الله محروبا من محروم و سفيك كاعدي د به سخن مدرام الح

According to the author of the Gul-i-Rana fol 284^o Warastah called Siyalkoti Mal after the name of his birthplace Siyalkot wrote besides the present work a treatise entitled حواب ساقی and a Tadkirah. He finally settled at Derah Gazi Khan near Multan and died there in A H 1180 = A D 1766. Comp Roobuck's edition of Burhan-i-Qati p 12. See also Sprenger Oudh Catalogue p 146 where the author's anthology entitled جنگ رنگا رنگ is noticed. The title of the work is a chronogram for A H 1180 = A D 1766 the year in which the work was completed.

Comp Rien ii p 503. Lithographed at Lucknow 1838 and with Khulasah-i-Bihar-i-Ajam Lucknow 1854 Cawnpore 1808.

Written in ordinary Indian Ta'liq

Not dated 19th century

The folios towards the end of the copy are water stained and damaged.

No 813

foli 225 lines 23 size $14 \times 8\frac{1}{2}$ $10 \times 5\frac{1}{2}$

Another copy of the preceding work beginning as above

Written in ordinary Indian Ta'liq with an illuminated head piece

Not dated 19th century

No 814

foll 1420, lines 19, size $12\frac{1}{4} \times 7$, $9 \times 4\frac{1}{2}$

منتهى نهار عظم

MUNTAKHAB-I BAHÂR-I 'AJAM.

A very valuable and comprehensive dictionary of the words, difficult phrases sentences and idiomatic expressions used by the Persian poets and prose-writers ancient and modern, with copious illustrations, abridged from Lâlâ Tek Chhand Bahâi's exhaustive and popular dictionary Bahâi-i 'Ajam, by Indaīman اندرمنی

Beginning —

نهار آفریدی که گذرد ، زین اساس را استعداد نگه ، سخن کرامت
مجموعه اصح *

In the preface Indaīman, a pupil of Lâlâ Tek Chhand, after highly praising the latter and his work, the Bahâi-i 'Ajam says that he made the present abridged edition from the seventh and last draft of his master's work in A H 1182 = A D 1768

Indaīman's preface is followed by his master Lâlâ Tek Chhand's preface in which he says that he completed the work after twenty year's labour, and that at the time of its compilation he had only two works at his disposal, viz the 'Tanbîh-ul-Gâfilîn by Sirâj-ush-Shu'arâ (نسخه العافى سراج السعرا), and a short treatise by Mîr Muhammad Afdal Sâbit (رساله مختصرى - مير محمد افضل ثابت). After the completion of the first draft of the work, he got access to some other works, viz the Mustalihât-ush-Shu'arâ of Wâistah (مصالحات الشعراى وارسته see No 812), the treatise by Anand Râm Mukhlis (رساله اند رام مخلص), and one in which the author's name was not mentioned (رساله دیگر که نام مولف در آن مذکور نبوده). Tek Chhand then gives the chronogram یادگار فقیر حقیر نهار, which is equivalent to A H 1152 = A D 1739, for the date of completion of the work. Strangely, Dr Rieu, p 502, followed by Dr Ethé, Bodl 'Lib. Cat No 1756, in quoting the said chronogram reads یادگار فقیر حقیر نهار, and accordingly comes to the wrong conclusion that the date of completion is $1152 + 10 =$ A H 1162 = A D 1748. Our copy has یادگار فقیر نهار instead of یادگار فقیر حقیر نهار in Rieu's copy. In my opinion both the readings یادگار فقیر نهار and یادگار فقیر حقیر نهار, which convey no sense are incorrect. The correct reading seems to be نهار ماده سال نارنج اتمام.

Tek Chand also wrote a treatise on letters entitled *حروف العرب* (lithographed in Kanpur A H 1261) and another on verbs called *بواذر المصادر* (see No 811)

For further particulars of the author and the seven different editions of the work made by Tek Chand himself see Garcin de Tassy *Histoire de la Littérature Hindoue* i p 281 Rieu ii p 502 and 503 Blochmann *Contributions* pp 28-30 Lithographed at Matbu ul Ulum Press Dibrū A H 1303 under the title *مطلحات بهار* عجم

Written in minute Nasta'liq The handwriting of the latter portion of the MS foll 138¹-14⁹⁰ closely agreeing with that of the earlier portion appears to be of an earlier date In the following colophon dated Thursday Shawwal A H 1184 we are told that the MS is due to the penmanship of Indarman himself

الحمد لله المنة كه با تمام سند منتخب كتاب بها سجم بالغ
اسنادى محدوسى بنگهد بخط بهاء ر اند من اول روز بنگهد
سهر سوال سنة دوازده از جلوس شاه عالم بهاد ناساه عازى مواقي سال هرا
ونكصد وهسناد بها *

The signature Lewis Decosta appears on the first page of the MS

No 815

foll 100 lines 21 476 10 6½ 7 x 3½

A defective Persian dictionary of names with their equivalents grouped under numerous classes to which they belong

Several folios are missing from the beginning and the MS opens abruptly thus —

در حساب و در سما يوم الحساب و كه دانم بما دول
وام سررا دامن كه دامن يوم الحساب ده احرب فردا حرا
حسر مكسر رستكر رستاجر *

The headings one hundred in number under which the names are grouped run thus —

اسامى بهسب اسامى درج اسامى دينا 'اسامى زمانه
اسامى اسمان اسامى زمين اسامى شهر اسامى سلاح
اسامى در and so on

The copy ends thus —

اسامی حای - محل مکان ... حمام ورماید - ... نا مردم
 نا اهل مدام صحت - کر مرگ ، نتر صحت ، نا اهل بود *

A glossary of Persian phrases and idioms runs on the upper half of the first eighteen folios

The author frequently refers to *Sharaf Nāmah* (see No 791) and cites examples mostly from ancient poets such as *Khâqânî*, *Anwarî*, *Zuhûrî*, *Mujîr-ı Balaqânî*, *Khusrau*, *Hasan Dihlawî*, *Salman*, *Hâfiz*, etc In some places he also quotes *Jâmî*

Written in ordinary Nasta'liq

Not dated , 19th century

No. 816

fol 75 , lines 13 , size, $9 \times 5\frac{1}{4}$, 6×3

لُ ، سَ ، بُ

LUBB-I LUBÂB.

A glossary of the names applied to various things

Author *Khawâjah Amîr* حواجه امیر

Beginning —

بعد از حمد خداوند رحمن و آسمان و دعا ، رسول معصود
 مکان النخ *

The author says in the preface that in A H 1233 = A D 1817 he compiled two works on the names of Persian infinitives بر اسماء مصادر فارسی but they were little known to Indians, and consisted also of Persian phrases and idioms Subsequently in A H 1234 = A D 1818, he abridged the two works, and entitled the abridgment لب لباب it consists of thirty *Fasl*

The words explained are the various names of God, prophets, Imâms, angels, kings, ornaments, perfumeries, instruments, etc etc

Written in legible Nasta liq

Dated 4 Shawwâl, A H 1243

ARABIC-PERSIAN DICTIONARIES

No 817

fol 162 lines 15 size 8 x ٥ ١/٢ x 3

مصادر

MASÂDIR

A dictionary of Arabic infinitives explained in Persian

Author Qadî Abu Abd Ullah ul Husayn bin Ahmad uz

Zuzani قاضي ابو عبد الله الحسين بن احمد الزوزني

The copy is slightly defective at the beginning and opens thus with the following line corresponding with line 7 of the following copy —

اברה بما لامه باء حتى انس على الكروب الصم
و انصب ما لامه الح *

According to the author of the *Bugyat ul Wu* at fol 183^b the author died in A H 486 = A D 109٥. See also H^{aj} K^{hal} vol II p 93 Rieu p 505

The arrangement as given in Rieu *loc cit* is that the infinitives are arranged in several classes according to the vowel of the media in the past and future tenses. Each class is again sub divided into regular (سالم) irregular (احوط) defective (ناقص) and re duplicate (مضاعف) verbs the arrangement in each section being alphabetical according to the last radical. The verbs are given under the form of verbal nouns.

For other copies see Fleischer Leipzig Cat p 331 Dorn St Petersburg Cat p 203 Upala Cat p III Rieu Arabic Cat p 755

Written in fair Naskh with occasional marginal notes and emendations.

The colophon dated Ahmadnagar 12 Muharram A H 1095 runs thus —

سودة المدب العامي ابن محمد طالب ربي العالدين في نالي
عشر شهر محرم الحرام سنة ١٠٩٥ و تسعين بعد الالف في بلدة احمد
نكر من الله التوفيق *

In several places on the title page the work is called *داج المصادر*
زوزني

Several notes and 'Ard-dîdahs, one of which is dated A H 1106, is noted on the same title-page

There are also three seals. One of these, obliterated by some mischievous hand, is of 'Âlamgîr's time, dated A H 1116

Another of one عباد الله is dated A H 1188. The third, also disfigured, partly reads بهادر بن الدين and is dated A H 1226

The original work is followed by a versified glossary of Arabic words explained in Persian, by بدیعى Badî î, whose *Talhallus* appears thus in the concluding lines —

این حدیث لعط بدیعى را بدیعى اہم کرد
تا بود در روزگار اروی همین نام و نشان

Beginning of the glossary

ار پس حمد خداوند زمین و آسمان
در لعلہ نظمى کدم همگون لاکى عمان

It is written in ordinary minute Naskh

No 818

fol 99, lines 17, size $11\frac{3}{4} \times 6\frac{1}{2}$, 8×4 .

The same

Another copy of Zûzanî's Masâdir, beginning as usual

الحمد لله على سوانح آلايه المساعده اواحاً الى *

Written in fair Indian Ta'liq

Not dated, 19th century

No. 819.

fol 153, lines 15, size $9\frac{1}{4} \times 6$, $6 \times 3\frac{1}{2}$

دستور اللغة

DASTÛR-UL-LUGÂT.

A rare old grammatical dictionary

Author Abû 'Abd Ullah ul-Husayn bin Ibrâhîm bin Ahmad un-Natanzî ابو عبد الله الح. بن ابو احمد بن الطبرى

Beginning

الحمد لله الذى ابدع العالم بعدده وحنننى ادم بكرامته الح *

According to Brock vol 1 p 288 the author died in Jumada II
A H 499 = A D 1106 or Muharram A H 497 = A D 1104

The work is divided into twenty eight Books each containing a letter of the Arabic alphabet Each is subdivided into twelve chapters

The Arabic words explained in Persian are arranged in alphabetical order according to the first and second letters It also deals with the conjugation of Arabic transitive and intransitive verbs See Haj Khal vol iii p 227 Leid 102-4 Paris 4286 Ups 10, A good copy of the work is in the Government of India collection in the Asiatic Society of Bengal

The preface in the present copy is not due to the author himself but has been added by somebody else

Written in fair Nasta'liq

Dated A H 1114

No 820

foli 194 lines 20 size 11 x 6 1/2 7 1/2 x 5

تاج المصائر

TÂJ-UL-MASÂDIR

A very old copy of a dictionary of Arabic infinitives explained in Persian similar to the Masâdir of Zuzani (see No 817)

Author Abu Ja'far Ahmad bin Ali ul Maqqari ul Bayhaqi ابو جعفر احمد بن علي المغربي البهقي

The author of the Bug'at ul Wua't (Irb MS) who says that Bayhaqi was born about A H 470 = A D 1077 and died in Ramadan A H 544 = A D 1149 remarks that the latter never came out of his house except at times of prayer Comp Haj Khal vol ii p 93

This copy of Bayhaqi's Taj ul Masadir deceptively begins thus with the preface of Zuzani's Masadir —

الحمد لله على سوانح الاله مسانحه افواحا و سوانح نعماته المتلاحقه

ارواحا قال القاصي الامام الاحل السمي ابو عبد الله الحسن بن

احمد الرضى هذه مصاد ترجمتها و تصحيحها و حردتها عن سوانح

الكاتب والاسع الح *

A comparison with the following copy of Bāyhaqī's Tāj-ul-Masādh will at once show that both the copies are identically the same, except the first twenty-one lines in the present copy, which however, belong to the preface of Zūzanī's Masādh. The name of Zūzanī, occurring in the third line of the present preface, has been penned through and corrected thus in the margin

دال - الشيخ الإمام ابو جعفر احمد بن علي المعري الذهبي *

In the preface (line 26), as well as in the colophon the work is called *ناح المصادر*

The author of the *Bugyat-ul Wn'at loc cit*, calls this work "Fountains of dictionary" *نابع اللغة*. It is to be noticed however that it bears a close agreement with the Masādh of Zūzanī in the arrangement of chapters, the infinitives explained and even in the wording of explanations so much so that one would be inclined to think that Bāyhaqī's Tāj-ul-Masādh is an enlarged recension of Zūzanī's Masādh.

The contents of the Tāj-ul-Masādh have been described in *Ethi Bodl Lib Cat* No 1635. Lithographed, Bombay, 1301-1302.

Written in learned Naskh with occasional notes and emendations in the same hand as the text itself.

The colophon, dated 22nd Jumādā A H 850 runs thus

وقع القراع من انتساح هذا الكتاب الديمون المبارك الموسوم قناع
المصادر المسمو بالدمعى يوم الاثنين احدى عشر من شهر جمادى
الاولى سنة خمس و ثمانماية على يد اصغر ، عنا الله الملك الحميد
محمود بن محمد (illegible) عمر الله له *

Foll 188-194 are supplied in a later hand

A list of the contents occupies the first two fly-leaves at the beginning

The original work is preceded by two short Arabic treatises —

I

Risālat-ul-Haifivat-ul-Adudīyah so called in the colophon

Author 'Adud-ud-Dīn Abd-ul-Rahmān bn Ahmad ul-Ījī
عبد الدين عبد الرحمن بن احمد الايجي

Beginning —

مدد فائدة تستعمل على مقدمه و مدد و تهديم و حاتمہ الحاج *

Beginning —

الحمد لله الذى حلل الحظي بذكره الخ *

The work is noticed in Haj Khal vol vi p 273

For another copy see No 824

The work is divided into twenty eight *Kitab* each subdivided into three *Bab*. The words are arranged according to the initials and the work begins with the meanings and explanation of the ninety nine names of God *اسماء الحسنى*. The author enumerates the following sources —

كتاب اللغة كتاب الاسماء الموسوم بالسمعى - الاسماء و الاسماء
and اصطلاحات المنطق - المسامير الرصه ترجمان القرآن ذكر الاسماء
عرب ۱۱ *

A correct and complete copy

Written in fair Nasta'iq

Not dated 19th century

A note in the handwriting of the donor dated 29th September 1870 is found on the title page

كتاب مذهب الاسماء فى ترتيب الحروف *
محمود بن سمرى
منصور العاصى التركى السجورى دم العزى من قبله دنى سیدان گنده
حضر حلقه مدرس عالمان خدا بكس اس مولوى محمد بكس خان مرحوم
۲۹ و رسته ۱۸۷۹ *

No 824

fol 183 lines 19 size $8\frac{1}{2} \times 5\frac{1}{2}$ $6 \times 3\frac{1}{2}$

The same

A defective and incomplete copy of Mahmud bin Umar us Sanjari's *Muhaddab ul Asma* beginning as above

A comparison with the preceding copy shows that the last twenty three lines are wanting in this copy

Written in ordinary *Naskh*

Not dated 19th century

The following anonymous note dated 25 February 1902 found at the end of the copy says that the MS was purchased for five rupees only
باعت بکرويه جرده سد ۲۵ روزى سد ۱۹ ع

No 825.

foll 100 lines 5 size $9\frac{1}{2} \times 6$, $6\frac{1}{2} \times 1$

نصاب، الہ بیان

NISÂB-US-SIBYÂN.

The most popular Arabic-Persian vocabulary

Author Abû Nasr Farâhî ابو نصر فراہی

Beginning —

الحمد لله رب العالمين و العاقبة للمتقين . . . قال السمع الامام
 الاحل العالم بدر الحق و السرعة و الدين . ابو نصر محمد بن الفراهي *

There are different readings of the author's name Hâj Khal vol II p 559 gives the author's name as ابو نصر محمد بن ابى بكر الفراهي and says that the latter versified the *Hamç al-Sayyir* of Muhammad bin Hasan *ush-Shaybânî* (d. A.H. 187 = A.D. 802) in Jumâdâ II, A.H. 617 = A.D. 1220, entitling it *Lam'at al-Durr*, on which 'Alâ-ud-Dîn Muhammad bin 'Abd ur-Rahmân ul-Khujandî wrote the commentary *Ma'âd al-Mu'âd*. The same Hâj Khal vol VI, p 347 while noticing the present work calls the author ابو نصر مسعود بن ابى بكر بن الفراهي and says that Sayyid Sharîf Jurjânî wrote an appendix *ta'laqqâ* on the same, and that a Persian commentary on it was written by Kamâl bin Jamâl bin Hîsâm ul-Harawî. In Fleischer Catalogue, p 333, the author is called ابو نصر الرحى الفراهي, while in the first Bodleian copy (Ethé, Bodl Lib Cat No 1636) he is called ابو نصر مسعود بن ابى بكر بن الفراهي and in No 2381 ابو نصر محمد الفراهي. See also H Blochmann, Contributions p 7

The work is the most popular book in the East, especially in India. It has been edited in Persia A.H. 1268 Tabriz 1846, Isfahân 1869, at Calcutta, 1819, Cawnpore, 1872, Lucknow 1878, with a Turkish translation by Ibrâhîm Haqqî Constantinople, 1886

For other copies see Rieu II, pp 504 and 506, J Aumer, p 112, W Pertsch, Berlin Cat p 214, E G Browne, Camb Lib Cat pp 236 254 and 256, Ethé, Bodl Lib Cat Nos 1636-1639, Ethé, Ind Office Lib Cat Nos 2375-2383

The MS is full of interlinear and marginal notes and explanations

Written in large Nasta liq

Not dated, apparently 19th century

The seals of Nawwab Sayyid Vilayat Ali Khan and Sayyid Khwurshid Nawwab are found at the beginning of the copy

No 826

fol 38 lines 11 size $9 \times \frac{1}{4}$ $7 \times \frac{1}{4}$

The same

Another copy of Abu Nasr Farahis Nisab us Sibyan
Beginning —

سنگورد اده نصر و اسی

All the words are marked with vowel points and red lines. The Arabic words are indicated by the letter ا and the Persian by ف

Written in fair Nasta'liq with occasional notes

Not dated 19th century

Scribe سند - د علی سرور احمد لی خان

The seal of Nawwab Sayyid Vilayat Ali Khan is found at the beginning and end of the copy

No 827

fol 31 lines 11 size $9 \times \frac{1}{4}$ $6 \frac{1}{4} \times 3 \frac{1}{4}$

The same

Another copy of Abu Nasr Farahis Nisab us Sibyan beginning

همی گورد ابو نصر و اسی

Written in fair Nasta'liq

Dated A H 1160

Scribe محبت الدین

No 828

fol 76 lines 5 size $8 \frac{1}{4} \times 1 \frac{1}{4}$ $4 \frac{1}{4} \times 2 \frac{1}{4}$

The same

A very correct and valuable copy of the same Nisab us Sibyan with learned interlinear and marginal notes throughout

Written in beautiful Naskh within gold borders with an illuminated head piece

Dated Rabi II A H 1111

Scribe طاهر الکا روئی

No. 829

foll 83, lines 18, size $8 \times 4\frac{1}{2}$ $5\frac{1}{2} \times 2\frac{1}{2}$

شرح نصاب الصبيان

A commentary on the Nisâb-us Sibyân of Abû Nasr Farâhî

The copy begins without a preface with the first *Qit'ah* thus —

الطبعة الأولى - نظم همدان وسكون زاور .. اول نسخة تدعى يعنى تاريخ
تختين ازین کتاب الهم *

Written in a hasty Nasta'liq

Not dated, 19th century

Some folios are written diagonally

No 830

foll 521, lines 21, size $9 \times 4\frac{1}{2}$, $6 \times 2\frac{1}{2}$

الصراح من الصحاح

A'S-SURÂḤ MIN-AS-SIḤÂḤ.

A very valuable copy of the well-known abridgment of Jauhari's (د ا ه 393 = A D 1002) famous Arabic dictionary the Siḥâḥ, with the addition of the Persian equivalents

Author Abul Fadl Muhammad bin 'Umar bin Khâlîd commonly known as Jamâl-ul Qurashî حالد بن محمد بن عمر بن خالد المدعو بهال القرشي

Beginning —

والعبر الى مولاة العدى به عن سواة الهم *

In the conclusion the author says that he completed the work 16 Safar, A H 681 = A D 1282, in Kâshigai, and that he made a fair copy of the original in Dulqa'd, A H 700 = A D 1300

The arrangement is that, as in the original work, the last letter constitutes the *Bâb* and the first the *Fasl*. The words explained are repeated in red ink on the margin

For other copies see Rieu II p 507, E G Browne, Camb Catalogue, pp 239 and 240, Cat Codd. Or Lugd Bat I, p 69, O Loth, Arab Cat pp 282-283 Etbe, Ind Office Lib Catalogue, Nos 2388-2390, Ethé, Bodl Lib Catalogue No 1645, Hâj Khal vol IV, p 102 Edited in Calcutta, 1812-1815 Lucknow, A H 1289

A very good copy. Written in beautiful minute Naskh within gold borders with an illuminated head piece and a double page Unwan.

Not dated. 16th century. *

A note on the fly leaf at the beginning says that the copy was purchased by the writer of the note at Surat in Pajab A.H. 1222.

No 831

fol. 376 lines 29 size $10\frac{1}{2} \times 6\frac{1}{2}$ $7\frac{1}{2} \times 3\frac{1}{2}$

The same

Another copy of the Surah beginning as above. The subscription giving the date of composition found in the preceding copy is wanting in the present MS.

Written in fair Naskh.

The original folios have been placed in new margins and consequently the marginal notes traces of which are still found here and there in the copy are lost.

Not dated. 18th century.

No 832

fol. 394 lines 21 size 11×6 $7\frac{1}{2} \times 3\frac{1}{2}$

کمر اللغات

KANZ-UL-LUGÂT

An Arabic Persian dictionary.

Author: Muhammad bin Abd ul Khatib bin Ma'ruf محمد بن عبد الكالی بن معروف

Beginning —

حواشر کدور لغات حمد سناس دغاو (read) دغاو حصص

منکلمی الهم *

In the preface the author tells us that he compiled this work from the Sihah, Majma' Dastur Masadir, Ihtiyarat, Badi' Lugat ul Qur'ān and Sharh ul Nisab. It is dedicated to Kar Civa Sultan Muhammad who reigned in Cilica from A.H. 801 to 883 = A.D. 1447 to 1483. The preface ends with an eulogy on the Sultan's son and heir apparent Kar Civa Murza Ali who has put to death by his brother A.H. 911 = A.D. 1500.

The words are arranged according to the first and last letters
Comp Rieu II, pp 507 and 508 and Supplement, p 120, E G
Browne, Camb Catalogue pp 240 and 241, Bûhâr Lib Cat vol 1,
Nos 250 and 251 Hâj Khal 'vol v, p 256, Ethé Bodl Lib
Catalogue, No 1670, Ethé, Ind Office Lib Catalogue Nos 2392-
2396, Cat des MSS et Xylographes, p 202, Aumer p 109,
W Pertsch Berlin Catalogue pp 219 and 220 Rieu, Arab Cat
Nos 1019, 1382 and 1383 and Suppl No 878 The work was
lithographed in Persia A H 1283

Written in ordinary Nasta'liq

Not dated, 18th century

The seal of Nawwâb Sayyid Vilâvat 'Alî Khân of Patna, is
found at the beginning and end of the copy

No 833

fol 380, lines 17, size 10 × 5½, 7 × 3½.

منتخب اللغات شاهجهانی

MUN'Ī'AKHAB-UL-LUGĀT-Ī- SHĀHJAHANĪ

The well-known Arabic-Persian dictionary

Author 'Abd-ul Rashîd bin 'Abd-ul Gafûr ul-Husaynî ul-
Madanî ut-Tatawî عدد الرسيد بن عدد العوز الـ بنى المدي الـوى

Beginning —

ستائس و ماس ماك الملكى كه تذكر آلى *

The author, whose Persian dictionary فرهنگ رشیدی is noticed
under No 804, says in the preface to the present work that he
compiled this work from the Qâmûs, the Sihâh and the Surâh

The work is dedicated to Shâh Jahân, and the date of composi-
tion is expressed, in a versified chronogram, found at the end of the
following copy, by the words منتخب بنى بديل 1092-46 = A H 1046

The words explained are arranged according to the initial and
final letters

Comp Rieu II, p 510, W Pertsch, Berlin Catalogue, p 200,
No 2, E G Browne Camb Catalogue, p 242, Ethé Bodl Lib,
Cat Nos 1672 and 1673, Cat Codd Or Lugd Bat v, p 150,
Ethé, Ind Office Lib Catalogue Nos 2398-2403, Cal Madrasah
Lib Catalogue, p 97, Bûhâr Lib Cat vol 1, p 197 The work,
also known as رشیدی عربی, has been frequently printed in India

Calcutta 1808 1816 1836 Luoknow 1835 and A H 1286 Bombay
A H 1279 A reproduction of the work arranged in the alphabetic
cal form of European dictionaries was published by J H Taylor
Calcutta 1816

Written in fair Nasta'iq with an illuminated head piece

Not dated 19th century

No 834

fol 247 lines 20 size $12\frac{1}{4} \times 9\frac{3}{4}$ $8\frac{1}{2} \times 6\frac{1}{4}$

The same

Another copy of Abd ur Rasūl's Muntakhab ul Lugat

The preface is wanting in this copy but the subscription
containing the date of composition is found at the end

It begins at once with the dictionary itself thus —

آندآ اعاز کردن انداء حواسی آنداء ارمودن و د نلا و ربح
فکندس الم *

Written in fair Fa'iq hy order of Sayyid Farhat Ali

Dated 3 Rabi I 1244 Fash

Scribe حامد حسن

A seal dated A H 1271 and bearing the following inscription is
found at the beginning of the copy عامی احمد حسن عمر الله دیونه

No 835

fol 64 lines 13 size $8\frac{3}{4} \times 5\frac{1}{2}$ $6\frac{1}{4} \times 3\frac{1}{2}$

شرح نصاب بدیع

SHARH-I NISĀB-I BADĪ'

A commentary on the work نصاب بدیع Nisāb i Badī'

Commentator Lal Tek Chand with the takhallus Bahar
(See Nos 811 and 814)

Beginning —

حوس عرض از بسودن این حرف تکمیل الفاظ و حل معانی و توضیح
صناع الم *

The original work صناع بدیع a copy of which is mentioned in
Ethic Ind Office Lib Catalogue No 2386 is a metrical Arabic

Persian vocabulary in the form of *Qutabs* in various metres, in which the various meanings of such words are given as have the same form or sound in Arabic and Persian

The commentator has given full attention to the correct spelling and pronunciation of words

The commentary itself begins thus on fol 31

مصر « مر و شعر ماله و ماله آف و حروف - مصر بكسر ميم و سکون

صاد و راء مضمولين نام سحرى معزوه *

An edition of the *Nasab* by Muhammad Sharif, son of Shaykh Muhammad Ashraf, will be noticed later on under "MSS of Mixed Contents"

Written in legible Ta'liq

Dated ۱۲۴۴ H

TURKISH-PERSIAN DICTIONARY.

No. 836.

fol 92, lines 13, size $9\frac{1}{2} \times 6\frac{1}{2}$, $6\frac{1}{2} \times 3\frac{3}{4}$

(لغت، ترکی)

(LUGAT-I 'TURKÎ.)

A vocabulary of Turkî or Oriental Turkish explained in Persian

Author Fadl Ullah Khân *فصل الله خان*

Beginning —

سبحان الله هرگاه از اوصاف عرب و عجم گل لا احصى بناء *

The author calls himself a cousin of Sayf Khân Châkû *موراد*, and one whose family had been attached to the throne for fourteen generations. He says that he wrote this work by order of the reigning king and for the use of the prince

The author does not mention the king by name, but introduces him to us simply by several honorific titles, but this much he says that the king referred to is a namesake of the Prophet

According to Rieu p 511 followed by Etbe India Office Lib
Catalogue No 2437 the king was Aurangzib

The work is divided into three *Bab*

The work was printed with an improved arrangement at the
desire of Sir W Ouseley by Abd ur Rahim at Calcutta A H 1240

Written in legible Nasta liq

Not dated 19th century

HINDI PERSIAN DICTIONARY

No 837

fol 100 lines 9 size $8\frac{1}{2} \times 6$ $6\frac{1}{2} \times 4$

رداد الالامات

GARÂ'IB-UL LUGÂT

A dictionary of Hindi words explained in Persian

Author Abd ul Wahid Hansawi مدد الواسع مانسوی

Beginning —

سیدھاںک رد العرب ما بصعوب الی

The author tells us in the preface that at the request of his
friend he compiled the present work containing explanations of
such words as were difficult

The work has been re edited in an improved form by Siraj ud
Din Ali Khan Arzu see No 838

Written in ordinary Ta liq

Not dated 19th century

No 838.

foll 155, lines 26, size 14×8 , 11×6

غرائب اللغات

GARÂ'IB-UL-LUGÂ'Î.

A Hindî-Persian dictionary arranged alphabetically

Author Sirâj ud-Dîn 'Alî Khân, poetically surnamed Ârzû
سراج الدین علیخان المتخلص به آرزو

Beginning —

سدهایک لا علم لنا الا ما علمنا . . بعد حمد و سداس معلّم
 "سما و علواء و سالم امسح الغصصا الحج *

We learn from the short preface that a certain scholar of India had compiled a dictionary entitled غرائب اللغات containing the Persian, Arabic and Turkî equivalents of Hindî words, which however, was not free from defects. The present author, Ârzû, therefore prepared this revised and corrected edition of the work. The Garâ'ib-ul Lugât to which Ârzû refers, is evidently the work of 'Abd-ul Wâsî' Hânsawî, noticed under No 837 Comp Rieu III, p 1030 see also Sprenger, Oude Catalogue p 135, Garcin de Tassy, Littér Hindouie, vol 1, p 218

Written in ordinary Ta'liq

Dated Safar A H 1227

PUSHTÛ DICTIONARY.

No 839

foll 405, lines 13, size $11\frac{1}{4} \times 6\frac{1}{2}$, 8×4

فرهنگ ، ارتمائی

FARHANG-I IR'ÎDÂ'Î.

Paradigms of Pushtû verbs with interlinear paraphrases in Persian and Hindûstânî

Author Muhammad Irtida **Khān** محمد اربطاحل

Beginning —

بسم الله الرحمن الرحيم
 كتاب في مدخل ملا ائلي ددای حربی دار ظوماش بلا احصى
 بناء الك احصاء بمندد *

The author says that he belonged to the Afghan tribe Umar Khayl and was the son of Nawwab Amin Khan the cousin of Amir ul Umara Nawwab Najb ud Daulah Bahidur. He then observes that although there were several excellent and useful Arabic and Persian dictionaries and grammars no one had ever attempted to write one of the Pushtu dialect. To meet this want he wrote his work. He had cherished the hope of writing it for a long time until he happened to come to Dilli where he was requested by Rujah Pearay Lal to compile a work on Pushtu words and phrases. He dedicates the work to صاحب سف و العلم ناظم الدولة سيف الملك درستدار
 حال ارحماد مصر سنی سار سماع جنگ

The date of composition given in the preface as well as at the end is A H 1220 = A D 1810

The work is divided into 166 *faisl*. It begins with Pushtu vocabularies that is to say lists of words arranged according to the various objects denoted by them such as the names of the various parts of the body from head to foot names of animals names of grains names of plants flowers etc etc. The paradigms begin on fol 24^b. Each verb has as subdivisions مصدر ماضی فعل مضارع ماضی معمرل and فعلی etc occasionally followed by phrases. The Pushtu words are followed by interlinear paraphrases in Persian and Hindustani denoted on the margin by the letters پ (Persian) and ه (Hindustani). The Pushtu words written in bold Na'kh are indicated by the letter ب.

Written in fair Ta liq

Dated A H 1220

Scribe عبد الرحمن

MISCELLANEOUS.

No. 840.

foll 94, lines 15-19, size 9 × 6, 7 × 3½

I An anonymous glossary of Pârsî Darî and Pahlawî words, explained in Persian

Beginning

الحمد لله رب العالمين ... اما نباید دانسته که این زبان را
یارسی - وادند و دزی و دلموی و سد - آند - الح *

The words are arranged in alphabetical order

II Fol 8^a Another anonymous glossary of Pârsî words used by Firdausî in the *Shâh Nâmah*, arranged in alphabetical order.

Beginning —

الحمد لله رب العالمين ترجمه العاط یارسی که ملک الکلام
فردوسی ساهنامه بدان مقام ساحت *

III Fol 18 عراق Garâ'ib-ul Lugât The Hindî-Persian Dictionary by 'Abd-ul Wâsî' Hânsawî (see No 837)

The first two glossaries, written in learned Nasta'liq by one scribe, are not dated but apparently belong to the seventeenth century, the third, written in ordinary Nasta'liq, is also not dated, and apparently belongs to the nineteenth century

PROSODY, RHYME, LOGICS AND RHETORIC

No 841

fol 362 lines 12 size 9 x 5 6½ x 3

المعجم في معاني اسعار المعجم

AL-MU'JAM FĪ MA'ĀYĪR-I AṢḤĀR- IL 'AJAM

A work on Persian metre rhyme and poetical figures

Author Shams-i Qaṣṣ سمنی قاس

Beginning —

الحمد لله المنعوت بدعوت الحلال الموصوف بصفات الكمال الخ

For full particulars of the work and the author refer to the excellent edition by Mirza Muhammad published in the Gibb Memorial Series (London 1909) Comp al o Riou Suppl No 190 Buhar Lib Cat vol 1 p 203

The present MS which forms a part of the basis of Mirza Muhammad's edition of the work is somewhat abridged and lacks a part of the printed edition viz p 3 line 17 to p 6 line 8

Of the two *Qism* into which the work is divided the first on metre begins on fol 21^a and the second on rhyme on fol 182^b

Written in fair Nasta'liq

Dated 2^o Rabi' II A H 1183

No 842

fol 74 lines 17 size 8½ x 5½ 5½ x 3

معجم الاسعار

MI'YÂR UL AṢḤĀR

A damaged and defective copy of a work on prosody and rhyme in Arabic and Persian poetry ascribed by Muhammad Sa'd Ullah who edited the work with his own commentary entitled *ميران الافكار* A H 1264 = A D 1847 (see No 843) to the celebrated Na'ir ud Din Tuṭ (born A H 597 = A D 1200 died A H 672 = A D 1273) Fakhri

ibn Muhammad Amîrî ul-Harawî in his صناع الحسن (see, No 848), also ascribes the present work to Nasîr-ud-Dîn Tûsî

Beginning —

الحمد لله حمد الساکین و الصلوٰۃ اما بعد این مختصریست

در علم عروض و قوافی شعر ناری و فارسی *

The work is divided into a *Muqaddimah* and two *Fann*, as follows

Muqaddimah — On the intrinsic value of poetry and arts connected with it مقدمه در بیان مامعت شعر و ذکر صناعتی که شعر را بدان تعلی باشد, in three *Fasl*

(1) Definition of Poetry, fol 1^b فصل اول در حد شعر و تحقیق آن

(2) Variety of metres and rhymes in different languages, fol 3^a فصل دوم در اسباب اختلاف اوزان و قوافی در لغات

(3) Arts connected with poetry, fol 3^b فصل سیم در ذکر صنعمائی که شعر را بآن تعلق باشد

Fann I On metres, fol 4^a, comprising the following ten *Fasl* —

(1) on fol 4^b — در اشارت باحرای اولی شعر

(2) on fol 6^b در کیفیت اعداد حرف متحرک و ساکن در شعر و اشارات بنقاط شعر

(3) on fol 8^b در احرای فاعله شعر که از حرف متحرک و ساکن مولف شود

(4) on fol 10^a در ارکان شعر که مولفست ازین احرا

(5) on fol 11^b در بحرها و دوائر

(6) on fol 16^b در بحر ارکان و القاب آن و بعصل مروع هر یک

(7) on fol 28^a در بعصل اوزان مستعمل در هر بحر

(8) on fol 53^b در بحر رباعی که تعلق بارکان ندارد

(9) on fol 54^b در ذکر معانی بعضی القاب مذکور بنارسی

(10) on fol 56^b در بیان فاعله منفعات علم عروض

Fann II On rhyme, comprising the following ten *Fasl* —

(1) on fol 57^b در حد فاعله و اقسام آن

(2) on fol 59^a در بیان حروف و حرکاتی که احرای فاعله باشد

(3) on fol 60^b در احکام این حروف

(4) on fol 63^a در انواع قوافی نزدیک عرب

- (5) on fol 64 در عتب فوائى نبردك عرب
 (6) on fol 66^b د دكر حروف و حرکات فوائى نبردك نارسى گویا و دكر
 در عتب
 (7) on fol 70ⁱ در انواع فوائى نبردك نارسى گویا
 (8) on fol 71^b در فائى اصلى و معمول و دكر ساكن
 (9) on fol 72ⁱ ر بعضى احكام فوائى به عتب نارسى گویا
 (10) on fol 73ⁱ ر عتب فوائى نارسى

The *Miẓān ul Aḥār* composed in A H 643 = A D 1251 was lithographed at Tihiran in 1901 and also at Lucknow in A H 1292 with the commentary of Muhammad Sa'd Ullah Muradabadi under the title *معنا الاسماء* (see No 843)

Written in fair Nasta'liq

Not dated 18th century

Presented to the library by Sa'idat Ali Khan of Bijnore on November 6 1918

The MS is worm eaten but fortunately the text is unaffected

No 843

fol 27ⁱ lines 11 size 10½ x 6½ 7 x 4

موازن الافکار

MĪZÂN-UL-AFKÂR

A commentary on the *معنا الاسماء* a work on prose and rhyme ascribed to the celebrated Nasir ud Din Iqbal (see No 842) with the text

Commentator Muhammad Sa'd Ullah Muradabadi محمد سعد الله مراد آبادی

Beginning —

حمد و انبر حاج از دایرة عروض نعل خالقى را سراسر که بحر مدد
 بنصاف سطح زمین انا اس طول طول بسط ساحه الهم *

Qadi Muhammad Sa'd Ullah was born at Muradabad in A H 1219 = A D 1804. He studied grammar under Abd ur Rahman a pupil of Abd ul Ali Bahr ul Ulum of Fathman. In A H 1239 = A D 1823 he attended the lectures of Shah Abd ul Aziz and studied under Muhammad Hadrat Lahauri Shur Muhammad Khan and Mufti Muhammad Sadr ud Din Khan Sadr us Sudur of Bith. In

The present work is divided into the following three *Bab*

I fol 1^b

الباب الأول في علم المعاني

II fol 5^a

الباب الثاني في علم النثر

III fol 10^b

الباب الثالث في علم الدبع

Written in a careless *Ṭaḥiq*

The copy is worm eaten and pasted over with patches throughout

Dated *Shahjahānabād* the seventeenth regnal year of Muḥammad *Shah*

Scribe معنی خلیل الدین الکولوی بنده حضرت محدوم سید جمال سید العارف

A seal of the scribe dated A H 1176 is found at the end of the opv

No 845

fol 28 lines 12 size 7½ × 4½ 54 × 3

جمع مکرم

JAM'-I-MUKHTASAR

A short tract on Persian prosody and poetical figures

Author Walid Tabrizi وحید تبریزی

Beginning —

سلسلہ سبکدوش و انوار العظمیٰ را کہ بتصرف بطور انسانہ

مستوف ساحدہ الیم •

The author wrote the work for his brother's son

For other copies see Picu n p 789 Eth. Bodl Lib Cat
Nos 1346 1347 J Aumer p 121 G Flügel i p 206 Ro en
pp 281 and 282

Written in ordinary *Nastaḥq*

Not dated 19th century

No 846

fol 43 lines 17 size 8½ × 5 6½ × 3

عرض سبکی

'ARŪD-I SAYFĪ

The well known treatise on Persian prosody

Author Sayfī Bukhārī معنی بخاری

Beginning —

الحمد لله الذي جعل علم العروض ميران الاشعار و الصلوة على
صاحب ديوان الرساله و اهل بيته الامار *

Maulânâ Sayfî, also known as 'Arûdî on account of his masterly ability in prosody, was a native of Bukhârâ. He enjoyed the favour of the celebrated Mîr 'Alî Shîr Nawâ'î, and later on was appointed teacher of Mirzâ Bâisangai. He was also a poet of distinction, and died after A H 905, (A D 1500), probably A H 909 (A D 1504). See Habîb us Siyar, vol. iii, Juz 3, p. 593.

The date of composition is expressed by the following chronogram at the end

بدونس که شمس ، فیصا تاریخس *

The work is variously known as عروض فایده - عروض سیاهی and مبران الاسعار

Comp. Rieu ii, p. 525, W. Pertsch, Berlin Catalogue p. 116, Hâj Khal vol. iii, p. 419, Ethé, India Office Lib. Catalogue Nos. 2046-2048. The work has been edited in Cawnpore, 1855, Calcutta 1865 and by Blochmann, (text only) Calcutta, 1867, with English translation, under the title of 'Prosody of the Persians,' ib. 1872.

Written in learned Nasta'liq

Dated 4 Shawwâl A H 1007

Occasional marginal notes and emendations

No. 847.

fol. 84, lines 15, size $7\frac{1}{4} \times 4$, $4\frac{1}{4} \times 2$

The same

Fol. 1-59. The 'Arûdî Sayfî, beginning as usual. (See the preceding notice.)

Fol. 60-84. A defective treatise on the art of rhyming. The preface is wanting, and it is not known how many folios are missing at the beginning. It opens abruptly thus —

مواوی قطعاً و نامی اسباب عزل و فصدہ را و ذکر این . . .
چیزی کہ دمدرکہ آید ناسد بچشم ، آنسہ کہ شامل ناسد *

and ends —

و چون حال ردیہ ، نسد ، محال فایده مسانہ حال آنکس بود او را
ردیہ ، نام کردند - شعر *

قد نمک رسالتی دعوی الوهاب آمد که ناسد همگی حذر و صواب
گر سجو خطایی سده باشد واقع رف اعمرلی انک ادب التواب

There is a lacuna after fol 63^b. On fol 64^a the author mentions Jamī as his teacher and adds the words نور اللہ تعالیٰ مروده after the latter's name. It is therefore evident that the work was written after the death of Jamī which took place in A H 895 = A D 1492.

Written in fair Nasta'liq within gold borders with an illuminated head piece.

Not dated 19th century.

The seals of Nawwab Sayyid Vilayat Ali Khan and Sayyid Ikhwurshid Nawwah of Patna are found at the beginning and end of the copy.

No 848

fol 123 lines 13 size $8\frac{1}{2} \times 5$ $5\frac{1}{2} \times 2\frac{3}{4}$

Two treatises on Persian poetical figures and metres

I

Fol 1-116 صداع الحسن Sana' ul Hasan A rare work on poetical figures.

Author Fakhr ibn Muhammad Amiri ul Harawi بحری بن محمد امیری الهروی

Beginning —

صداع بداء بی سائب و بدائع حمد بلا بهائ مرصاعی اکہ ترکیب
دلغریب انسانرا بکوه رحل و گوهر حرد حردہ دان مرصع صاحب *

The author who calls him self fol 2 بحری ابن محمد امیری الهروی tells us in the preface that one day when he was present in the assembly of his royal patron the topic came up of poetical figures. He therefore conceived the idea of writing a short treatise on the subject basing it on the works of experts. The name of the author's patron Shah Hasan to whom the work is dedicated is thus introduced in the following lines of a versified Qit'ah at the beginning

رسک حم و مدد ن بعد شعاع د العون
حسم و حراع اوعن ساه حسن حصائل

The author's royal patron is evidently Shâh Hasan (or Husayn) Argûn, king of Sind who succeeded his father Shâh Beg Argûn in A H 928 = A D 1522 and died, after a reign of thirty-two years, in A H 962 = A D 1552

Fakhrî is also the author of a Tadkirah of poetesses, entitled حواجر العجائب (see No 1098) which he wrote in the time of Muhammad Îsâ Tarkhân, who took possession of Tattah after the death of Shâh Husayn Argûn and died in A H 974 = A D 1566

The author enumerates in the beginning the works of the following authors as his sources

Khwâjah Nasîr-ud-Dîn Tûsî, Rashîd-ud-Dîn Watwât, Wahîd Tabrizî, Sharaf bin Muhammad ur-Râmî, Qutb-ud Dîn Shams-i Qays, the author of the Miftâh, Akhfash Nahwî and particularly names the بدايع الصنائع of Amîr 'Atâ Ullah Mashhadî and the بدايع افكار و صنايع اسعار of Husayn Wâ'iz Kâshifî, to which last our author frequently refers. Later on, fol 5^b he mentions thus the following works by their names

المعيار (read معييار) by Khwâjah Nasîr-ud-Dîn Tûsî (see No 842), حدائق السحر و دقایق السمر by Rashîd-ud-Dîn Watwât, dedicated to Khwârazm Shâh, حدائق الدقائق by Sharaf bin Muhammad ur-Râmî, dedicated to Uways bin Hasan Nûyân

A copy of the work is noticed in Ethé, Bodl Lib Cat No 1371

II

Foll 118-123 A small versified tract on Persian metres

Author Rashîd Watwât رسد و طواط

Beginning —

الحمد لله رب العالمين و الصلوة و السلام على نبيه محمد و آله
و صحبه اجمعين الحج *

The versified Qit'ah begins thus —

هرج را گر تمام ارکان همی حواهی ازو مکدر
مگر این وزن را یاد و نکن این قطعه را ازبر

Rashîd-ud-Dîn Muhammad bin 'Abd-ul-Jalîl ul-'Umarî رشید الدین محمد بن عبد الجلیل العمری (called here in the preface محمد بن عبد الجلیل المعروف بطواط), a most distinguished poet of his time, was attached to the courts of two sovereigns of the Khwâzm Shâhî dynasty, viz Atsîz (A H 535-551 = A D 1140-1156) and his son Îl-Arslân (A H 551-568 = A D 1156-1172) and died in A H 578 = A D 1182. Besides a Dîvân (see Rieu I, p 553), and the present work,

he wrote a treatise in poetry entitled حدائق السجور دوان السجور (see the notice on the preceding treatise) another work called ملاح الملاح and a metrical translation of the sayings of Ali

See Habib us-Sayyar vol II pt II pp 169-171

Written in fair Nasta'liq

Dated Kabul A H 981

The seals of Nawwab Sayyid Vilayat Ali Khan and Sayyid Khwarsheid Nawwab of Patna are found at the beginning and end of the copy

No 849

foli 53 lines 1 170 87 x 1 67 x 3

رياض الصلح - ط - سافى

RIYAD-US-SANĀ'I'-I QUTUB SHAHĪ

A treatise on proods and rhyme

Author Ulfat Husayni Sayyid الكنى - ي سافى

Beginning —

حمد ار مدنى كامل مددع مدعى اسان اسب كه ار امتراج
اكن مدبر ار اد اح اهل موالد الو

We are told in the preface that the author wrote the work at the request of some of his friend. It is dedicated to Shah Abd Ullah that is to say Abd Ullah Qutub Shah the sixth king of the Qutub Shahi dynasty. He reigned A H 1020-1083 = A D 1611-1672

The work is not divided into chapters or sections. It treats of metres rhymes and the arts connected with poetry. The date of composition given at the end is A H 1046 = A D 1636

The folios of the MS are muspiced

Written in ordinary Nasta'liq

Not dated 18th century

No 850

foll 107 lines 17, size $9 \times 4\frac{1}{2}$ $6\frac{1}{2} \times 3$

مجمع الصبايح

MAJMA'-US-SANÂ'I'.

A treatise on poetical figures

Author Nizâm-ud-Dîn Ahmad bin Muhammad Sâlih Siddiqî
نظام الدین احمد بن محمد صالح صدیقی

Beginning —

الحمد لله الذي ادمع علينا وهدانا الى الاسلام . سكر زيادة ار
اسمه كما در تكميل و تقوير كمدت الامر *At the end the author says that he wrote the work in A H 1060
= A D 1650, the twenty-fourth year of Shâh Jahân's reign. The
date is also expressed by a chronogram at the beginning.The work consists of the following four *Ṭas̄l* —

- 1 تقسيم كلام various kinds of composition
- 2 بدائع لفظي word ornaments
- 3 بدائع معنوي conceits
- 4 سراب معري plagiarism in poetry

Appendix—on technical terms

Comp Rieu II, pp 814 and 999 Ethé, Ind. Office Lib Catalogue
Nos 2088 and 2089. A copy of the work is preserved in the Bûhâr
Lib (See Cat vol I, p 204.)

Written in ordinary Ta'liq

Dated 10 Dhuḥijjah, the fifteenth year of Muhammad Shâh's
reign (A H 1146)

Scribe محمد فاسم ولد حامد ساکن کول

A note by one Jalâl-ud-Dîn, grandson of Shaykh Jamâl Shams-
ul-'Ârifin, found at the end of the copy says that the copy was
transcribed for him.

No. 851.

foll 79 lines 15 size $9\frac{3}{4} \times 6$, 7×4

The same

A slightly defective copy of the same Majma' us-Sanâ'i'

The MS is defective at the beginning, and opens abruptly
thus —

بعد از این هر جا که حضرت مدله گاهی مذکور شود مراد ازان

حضرت است *

In the colophon of the present copy the author is called *معلموزی* instead of *مدنی الحسنی*

Written in ordinary Ta liq

Dated 1819

Scribe *میرزا سہابی*

No 852

fol 73 lines 17 size $9\frac{3}{4} \times 5\frac{3}{4}$ $7 \times 3\frac{1}{2}$

The same

Another copy of the *Majma us Sana* beginning a usual

Written in ordinary Nasta liq

Not dated 19th century

No 853

fol 24 lines 17 size $8 \times 4\frac{1}{2}$ $4\frac{1}{2} \times 2\frac{1}{4}$

An anonymous tract on Persian prosody

The name of the author and the title of the work are not given anywhere

Beginning —

الحمد لله رب العالمين الفصل اما بعد ان رساله است در علم عروض و مقدمه و کتاب و حاشیه *

It is divided into a *Muqaddimah* one *Bab* and a *Khatimah* as follows —

Muqaddimah fol 1^b

مقدمه در بیان اموری که دانستن آن پیش از شروع در علم موجب

بصورت است و آن مستعمل است در چند فصل *

Bab fol 6

باب در معانی که عبارتست از بعضی بحور و ذکر اسامی آن بحور

رجائی و نثرانی و افع مسموع و آن مستعمل است در نود و یک بحور
vol. IX F

Khâtimah, fol 18^a —

‘در بیان اوران رباعی و دوایر و بحور و آن مستمل است ، بر
دو فصل *

In several places the metres are illustrated by verses of Sayfi
i.e. Sayfi Bukhârî, who died after A.H. 905 = A.D. 1500 (see No. 846)

Written in minute Naskh with an illuminated head-piece

Dated Rabî II A.H. 1101

Scribe محمد طاهر

No. 854.

fol 112, lines 11, size $12\frac{1}{2} \times 8, 7 \times 4\frac{1}{2}$

Two treatises by Sirâj-ud-Dîn ‘Alî Khân Âizû سراج الدین علی
I fol 1-75 مواہبات عظمیٰ Mauhibat-i ‘Uzmâ
A treatise on rhetoric

Beginning —

‘وصاحه ، مایه معانی برداران ستاس کلیمی است ، کلام آفرین
الح *

The treatise is divided into several chapters (*Bâb*) as follows —

- | | |
|-------------------------------|------------------------------------|
| I — on fol 7 ^a | باب اول در اسناد خبری |
| II — on fol 9 ^a | باب دوم در احوال مسند الله |
| III — on fol 28 ^a | باب سوم در احوال مسند |
| IV — on fol 36 ^b | باب چهارم در متعلقات و عمل |
| V — on fol 43 ^a | باب پنجم در قصر |
| VI — on fol 49 ^a | باب ششم در اسما |
| VII — on fol 62 ^b | باب هفتم در وصل و فصل |
| VIII — on fol 68 ^b | باب هشتم در ایجاز و اطباء و مساوات |

In the conclusion the author says that the work is the first
of its kind ever written

II fol 76-112 عطیة کبریٰ ‘Atîyah-i Kubrâ, on metaphor and
simile

Beginning —

دیناچه بیان معانی سپاس حصر سخن آفریدی است ، که طایع
سری را مایل محاکات گردانند الح *

It is divided into several sections called **حصص** as follows —

on fol 78 ^b	نصف ناول
on fol 79 ⁱ	نصف نسیب
on fol 101 ^b	نصف حقیق و مجاز
on fol 109	نصف افعال
on fol 111 ^a	نصف کنایه
on fol 112	نصف نعرین

On fol 78^b the author says that no work on this subject was ever written by any one else

The work has been lithographed at Cawnpore 1897

Written in clear Ta liq

Not dated 19th century

The seals of Nawwab Sayyid Vilayat Ali Khan and Sayyid Khwurshid Nawwab of Patna are found at the beginning and end of the copy

No 855

fol 31 lines 17 size $9\frac{1}{2} \times 6\frac{1}{2}$ $7 \times 3\frac{3}{4}$ $\frac{1}{2}$

Two treatises by Shams ud Din Faqir **شمس الدین نقیر**

The author a poet of no small distinction has already been mentioned in connection with his Diwan (see No 411)

I fol 1-13 **خلاصہ البدع** *Khulasat ul Bad'i*

A tract on rhetoric and figurative speeches

Beginning —

سبحان الله من دافى اكه عمرى منال ۵ ۴ ۱ انى صرف ملازم
چهل نموده ام الي *

The author says in the preface that he compiled this work from the **معراج** of Sakkaki (ie the well known work *Miftah ul Ulum* by Siraj ud Din Abu Yaqub Yusuf bin Abu Bakr bin Muhammad bin Ali us Sakkaki (d A H 626 = A D 1229) and the **مطول** of Allamah Taftazani (ie the commentary on Sakkaki's *Miftah* by Allamah Sa d ud Din Masud bin Umar ut Taftazani (d A H 791 = A D 1388)

It is divided into a *Muqaddimah* two *Fasl* and a *Khatimah* as follows —

Muqaddimah on fol 2^b مقدمه در بیان معمولی از تعریف صاحب و
بلاغ

Fasl I, on fol 3^a ، مثل اول در بیان صنایع معنوی

Fasl II, on fol 9^a ، مثل دوم در بیان صنایع لفظی

Khâtimah, on fol 12^a. حاتمه در بیان سرفات شعری

II foll 15-32. *Risâlah*-i رسالة في علم العروض والقافية
Wâfiyah fi 'Ilm-ul 'Arûd wa'l Qâfiyah A treatise on prosody and rhyme

Beginning —

بعد از تقدیم حمد مددعنه سه ، (sic) دنیا و آخرت با کمال تہنیت
 و سرور و ساحت و برداخته اوسب الحج *

The work consists of two *Rukn*

I, on fol 15^b

رکن اول در تمام عروض

II, on fol 28^a

رکن دوم در قوافی

The date of composition, A H 1162 = A D 1748, is expressed by chronograms at the end

Written in a careless *Ta'liq*

Not dated, 19th century

The seals of Nawwâb Sayyid Vilâyat 'Alî *Khân* and Sayyid *Kh*wurshid Nawwâb are found at the beginning and end of the copy

No. 856.

foll 149, lines 9, size $9\frac{1}{2} \times 6$, $6 \times 3\frac{1}{4}$.

فانوس خیال

FÂNÛS-I KHAYÂL.

A treatise on Persian grammar and prosody

Author Abul Fakhr Arshad Ashraf with the *takhallus* *Khayâl*
 ابو الفکر ارشد اشرف متخلص بحیال

Beginning —

بعد حمد با محدود کس نیکسان و درود با محدود شمع واپسان الحج *

The work begins with a wordy preface The author commenced the work in A H 1187 = A D 1773, for which he gives one hundred *târîkh* in the preface, and completed it in A H 1190 = A D 1776, for which he gives another one hundred *târîkh* at the end

The author deals at great length with the meanings of the detached letters and their permutations

Written in ordinary *Ta'liq*

Dated Ramadân, A H 1228 Fasli

No 857

fol 96 lines 12 size 10 x 6½ 6 x 3½

چار سرت

CHÂR SHARBAT

A treatise on Persian prosody and rhyme idioms figurative speeches etc

Author Mirza Muhammad Hasan Qatil مرزا محمد حسن قاتل

Beginning —

بحر و مرثی زبان فصیح بدلیل طبع کلام با ترک کل شاداب الح *

The author who has already been mentioned under No 434 says at the beginning of this work that after two and a half years *tav* at Kalpi when he returned to Lucknow in A H 1217 = A D 1802 he wrote the work at the request of Mir Sayyid Muhammad son of Mir Aman Ali

The work is divided as its title indicates into four *Sharbat* each subdivided into several sections termed *حانام* - *انام*

Contents —

Sharbat I on prosody and rhyme in two *Chânag* the second of which comprises nine *Ayag* on fol 5^a

Sharbat II on idioms and figurative expressions in one *Chânag* on fol 33^b

Sharbat III on rhetorical expressions wrong phrases used in India and models of epistolary compositions in three *Chânag* on fol 44^a

Sharbat IV on Turki grammar and vocabulary in one *Chânag* on fol 89^a

See Rieu n p 795 The work has been edited with marginal notes by Muhammad Gulam Jabbar Lucknow 1887

Written in fair Ta liq

Dated 15 Dulqa d A H 1253

Scribe سند اسرف علی رضوی

No. 858

foll 104, lines 15, size $11\frac{1}{4} \times 7\frac{1}{4}$, $7\frac{1}{2} \times 4\frac{1}{4}$

میزان العروض

MÎZÂN-UL-'ARÛD.

An extensive work on prosody

Author Motî Râm Mîrathî موی رام میراثی

Beginning —

سبحان الله هدای یکتا - بی آلب و عون عالم آرا

We learn from the preface that the author wrote the work when attached to the service of a European officer, whom he designates *حمر مارس صاحب* (?) He further states that when writing it he had no trustworthy work on the subject to consult, save an incomplete copy of a treatise containing some portions from the treatise by Sayfî It, says the author, forms the basis of his work

The title forms a chronogram for A H 1223 = A D 1808, the year in which the work was commenced The date of completion, 28 Safar, A H 1224 = A D 1809, is given at the end of the work

The work abounds in poems and verses of the author himself, which he cites as illustrations, and most of which commemorate contemporary historical events, e g, conquest of Bangalore by Lord Cornwallis in A H 1205 = A D 1790, fol 39^a, appointment of Sir John Shore as Governor-General in A D 1791, fol 39^v arrest of the traitor, Gulâm Qâdir Khân, the Rohilla chief, by Nawwâb 'Alî Bahâdur Marhattah, A H 1203 = A D 1788, fol 97^a On fol 101^a he gives the *târîkh* of the birth of his son, Shaykh Sibgat Ullah Muftî of Mîrath, in A H 1189 = A D 1775

Written in fair Ta'liq

Not dated 19th century

No 859

foll 40, lines 16-19, size $10 \times 6\frac{1}{4}$, $7 \times 3\frac{3}{4}$

میزان الاشعار

MÎZÂN-UL ASH-'ÂR.

A treatise on the art of rhyming

Author Muhammad Sa'd محمد سعد

Beginning —

حواہر رواہر بنا و محمداں سراواں حصرف دار سب کہ علم سروس را
موجب معرفت اوراں معنی و سہ ماسعاں صاحب *

In the short preface the author says that while he was engaged in studying works on the art of rhyming he came across several treatises on the subject too difficult to be understood. He particularly names the *معيار الاسعار* of Nasir ud Din Tusi and the *عروس* of Saifi Bukhari. He therefore wrote the present treatise in an easy style dividing it into a *Muqaddimah* nineteen *Bab* and a *Khatimah*. This Muhammad Sa'd seems to be identical with the author of the *عامة* and of several other works on grammar rhyme prosody etc. See No 771.

Foll 25-40 An extract from the *معيار الاسعار*

Beginning —

الحمد لله رب العالمین داد داد سب کہ سحر ناکسر د لب
دانسی اسب و د اعطلاح گفی کلام موزوں اسب الی *

The arrangement and the substance are the same as in the text.

The text is written in ordinary Nasta'liq by *زاہد* and is dated the forty seventh year of Anrangzib's reign (A.H. 1116).

The extract is written in careless Indian Ta'liq without a date apparently in the 18th century.

No 860

fol 10 lines 17 size $8 \times 4\frac{1}{2}$ $6\frac{1}{4} \times 2\frac{3}{4}$

رسالہ سروس

RISÂLAH-I 'ARÛD

A very modern treatise on prosody

Author Yusuf Husayn Shihid یوسف حسن شہید

Beginning —

الحمد لله الذي اما بعد بقدة رولدة حسن دائرة برسائی *

If it would appear from the preface that the author wrote this tract as a reply to Shavkh Mahdi Bakhshi's treatise on the same subject which the latter sent to one Nawwah Jafar Hasan Khan Saluh.

Written in fair Nîm Shikastah on various coloured paper

Not dated, latter half of the 19th century

A note on the title-page, dated Patna 1905, says that the MS
belonged to Sayyid Safdar Nawwâb of Patna

ORNATE PROSE, INSHĀS, EPISTLES, AND COLLECTIONS OF OFFICIAL LETTERS

No 861

fol 603 lines 10 size 13 x 7½ 8½ x 4½

رسائل الاعجاز

RASĀ'IL-UL I'JAZ

The well known work on epistolography and elegant prose writing consisting of official documents and of the author's own letters

Author Amir Husayn of Dihli امیر حسرو دہلی

(See No 120)

Beginning —

هذا الكتاب يعصل الله دى الكرم انساب سحر الصد الحسن

و النسم •

After eulogising the reigning sovereign Ala ud Din Muhammad (A H 696-716 = A D 1296-1316) and his son and successor Quth ud Din Muharak Shah (A H 717-721 = A D 1317-1321) the author gives a detailed description of the nine kinds of Persian prose and adds a tenth which he says is his own

In the conclusion fol 602^a the date of the completion of the work is given as A H 719 = A D 1319

The work entitled رسائل الاعجاز or اعجاز حسروى consists of five *Risalah* divided into *Khat* which are again subdivided into *Harf* See Rieu n p 527 Fth Bodl Lib Catalogue No 1437 W Pertsch Berlin Catalogue p 1006 Comp also Elliot History of India vol III p 566

The whole work has been lithographed under the title اعجاز حسرو Lucknow 1876 and the first *Risalah* in the same place 1865

A very splendid and neat copy written in bold Nasta liq with an illuminated head piece and a double page Unwan

An index of the contents occupies the first four folios of the MS

Written for Mahārâjah Sri 'Kâshî Nairāyan Sri Isrî Parshād
Narāyan Singh

Dated December 1848

Scribe شير برساد

No 862

fol 351, lines 15, size $12\frac{1}{2} \times 8$ $8 \times 4\frac{1}{2}$

The same

Another copy of Amī Khūsīau's Rasâ'il ul-I'jâz, beginning as
above

Occasional marginal notes

Written in ordinary Ta'liq

Not dated, 19th century

No. 863.

fol 114, lines 9, size $6\frac{1}{4} \times 4\frac{1}{4}$, $4\frac{1}{2} \times 2\frac{3}{4}$

رقعہ جامعہ

RUQA'ÂT-I JÂMÎ.

Another copy containing the collection of Jamî's letters (see
No 180 xviii), beginning as usual —

بعد از انشاء صحائف ، بداء محمد بن الح *

Written in Indian Ta'liq with marginal and interlinear glosses

Dated 10 Ramadân, A H 1241

Scribe شيخ حلال الدين

No. 864

fol 63, lines 15, size $9\frac{3}{4} \times 6\frac{1}{4}$, 7×4

The same

A slightly defective copy of Jâmî's letters, beginning as usual
The MS is defective towards the end and breaks off with the
following words —

زوجه اخرى باسم ^{امير} دعوت امر و بمسب احكام سرع
منس *

Written in ordinary Ta liq
Not dated 19th century

No 865

fol 83 lines 15 size $8\frac{1}{2} \times 5$ 6×3

روعات حامی و صرم ساه

RUQA'ÂT-I JÂMÎ WA MÎRAM SIYÂH

The letters and specimens of refined prose writings by Jamî and Miram Siyah Qazwini

I Jamî's letters fol 1-35 (see above) beginning —

بعد از انساو صحائف بناد و محمدت الله الذي ابرل سلى عدة
الكتاب الح *

See Etthe Bodl Lib Catalogue No 894 35 No 895 3
No 896 20 and No 96 Etthe India office Lib Catalogue
Nos 1387-1389 G Flugel, pp 264 and 26 and in p 542 These
letters have been edited in the Selections for the use of the
Students of the Persian Class vol vi Calcutta 1811

The collection is also known as اب حامی and
sometimes الرسائل

II مرام ساه fol 36-83 The letters of Miram addressed
to contemporary kings and others For the author see No 232 in
this catalogue

Beginning —

بعد انساو حمد و بناد محمدت ناسلمى را كه ار ابرل نا اند الح *

See Etthe India Office Lib Catalogue Nos 2061 and 2062

Written in a learned minute Nasta liq with an illuminated but
faded head piece

Not dated apparently 17th century

From a note on the title page of Jamî's collection of letters it
would appear that it was compared with the copy written by Jamî
himself

No. 866.

foll 233, lines 19, size $11\frac{1}{2} \times 7\frac{1}{4}$, $8\frac{1}{4} \times 5$

مخزن الانسا

MAKHZAN-UL-INSHÂ.

A work on epistolography, containing a large collection of formulas and specimens of letters, and of writings of a very refined and flowery style in prose and verse

Author Husayn bin 'Alî ul-Kâshifî الكاشغري

Beginning —

هو الاول و الاحد و الطاهر . . . حمد خداوند سرايم فخره * تا شود

اين نامه بنامس درسه *

The preface contains an eulogy on the reigning sovereign, Sultân Husayn, and on the author's patron, Mîr 'Alî Shîr, to whom the work is dedicated. The author has been mentioned before, (No 498). The date of completion of the present work, 4 Jumâdâ, A.H. 907 = A.D. 1501, is given at the end, and ingeniously expressed by the following chronogram —

سال و زور و مه اتمام دوشه - بختيارم ر حمد الداني *

The work is divided into a '*Unwân*, three *Sahîfah* and a *Khâtimah*, as follows —

'*Unwân* What a *Kâtib* must know, fol 4^a

Sahîfah I and II Forms of address (مخاطبات) and answers (حواسبات), fol 4^b

Sahîfah III On the various matters which have to be stated, fol 118^b

The third *Sahîfah* is preceded by a short introduction in which the author says that after completing the first two *Sahîfah* he had no further intention of writing the third, but he did so at the strong desire of *Khawâjah* Afdal-ud-Dîn Muhammad

The *Khâtimah*, treating of the forms of prayers used in letters, begins on fol 227^b

The forms of Arabic and Persian expressions are tabularly arranged

The work is noticed in Rieu, II, p 528. See also Hâj Khal vol V p 466

For the author's work *مصحف سامی* the contents and arrangement of which are identical with the present work see Lth Bodl Lib Catalogue Nos 1357-1358

Written in fair Nasta'liq

Dated *Dulqa'd* 11 960

Scribe *الله بخش لکا لاهوری*

Some folios after fol 198 are misplaced and the right order seems to be

fol 118 122-125 121 119 120 126-141 149 143-148 142 150

No 867

fol 150 lines 20 size $14\frac{1}{2} \times 8\frac{1}{2}$ 9×7

مکاتبات لاهی

MUKÂTABÂT-I 'ALLÂMÎ

A collection of the letters written by Abul Fadl the prime minister of Akbar collected by 'Abd us Samad bin Afzal Muham mad *عبد الصمد بن افضل محمد مراد*

Beginning —

گوینا گویں بدیش مردا ری اسرد کہ وجود سررا ار کا خانہ عذاب

کسوف حجاب دوساندد الی *

The editor who calls himself the sister's son of Abul Fadl says that he commenced the present collection shortly after Abul Fadl's death (A H 1011 = A D 1602) and completed it in A H 1015 = A D 1606 for which the title forms a chronogram

This collection which is generally called *ابو الفضل* or *مکاتبات ابو الفضل* is divided into the following three parts called *Daftar* —

- I Letters written in Akbar's name to Kings and Amirs fol 2*
- II Letters written by Abul Fadl to Akbar and Amirs fol 32
- III Miscellaneous letters select extracts and other pieces of refined prose fol 87*

Comp Rieu i p 396 G Flügel in p 286 Morley p 109
Ethé Bodl Lib Catalogue Nos 1378-1383 *The *Insha* i Abul

Fadl has been printed at Calcutta, 1810, lithographed, with notes by Maqbûl Ahmad Gûpâmû'î, Lucknow, A H 1262, and edited, with marginal notes from various sources, by Muhammad Hâdî 'Alî, A H 1280

Written in fair Nasta'liq The first part or *Daftar* is dated Lucknow, A H 1226, the second and third respectively 10 Rabî' II and 14 Rajab of the same year

No 868.

fol 83, lines 14, size $9\frac{3}{4} \times 6\frac{7}{8} \times 4$

The same

A fragment of the same collection of Abul Fadl's letters, defective both at the beginning and end

It opens abruptly thus —

.... بموه عرض مقدس در باده گاهی ملائی امد گاهی

دامنه برکاته مدرساده السج *

This seems to be a portion of the first part of the *Mukâtabât-i 'Allâmî*. Most of the folios are misplaced or lost, The MS is in a very damaged condition The headings are omitted in several places

Written in ordinary Ta'liq

Not dated, 19th century

No 869.

fol pp 228 (fol 114), lines 17, size $10 \times 6\frac{1}{4}$, $7\frac{3}{4} \times 4\frac{1}{4}$

مکاتیب دفتري علامی (دتر چهارم)

MUKÂTABÂ'I 'ALLÂMÎ (FOURTH DAF'I'AR).

The extremely rare fourth *Daftar* of Abul Fadl's letters

This collection, endorsed on the title-page مکاتیب دفتري چهارم contains fifty-two letters, and begins at once with a long letter written in the name of Akbar to Abd Ullah Khân Uzbek (son of Sikandar Khân), who ascended the throne of

Samarqand and Bukhara in A.H. 990 = A.D. 1582 and died in A.H. 1005 = A.D. 1597

Beginning —

بعد از حمد بسما مرحوم و بعد از تعالی که نامی می رمن را
کرسی نکرسی ناد ر دوار از درالعلمه و بی شکایت ر صعب جود
هموا صاحب الح *

The remaining fifty one letters are written by Abul Fadl himself to the following persons —

- (1) Prince Murad pp 15-40
- (2) Prince Dawud pp 40-53
- (3) Emperor Akbar pp 53-66
- (4) Maryam Makani pp 66-78
- (5) Prince Salim pp 78-91
- (6 7 and 8) Maryam Makani pp 91-98
- (9) Begam Jiu pp 99-101
- (10 and 11) Maryam Makani pp 101-105
- (12) Shaykh Mubarak (Abul Fadl's father) pp 105-108
- (13) His mother pp 108-112
- (14) Abul Fayd Faydi Fayyadi (Abul Fadl's brother) pp 112-117
- (15) A friend pp 117-121
- (16) Shaykh Abd ul Haq (Abul Fadl's teacher) pp 121-124
- (17 and 18) A *Murshid* pp 124-129
- (19) Halim Shaykh Bina pp 129-132
- (20) Hakim Humam pp 132-134
- (21 and 22) Hakim Masih uz Zaman pp 134-140
- (23) Halim Fath Ullah Shirazi pp 140-142
- (24) Mir Ashraf Munshi pp 142-143
- (25) Urfi Shirazi pp 143-147
- (26) Maulana Shikibi pp 147-149
- (27) Khwajah Husayn Sarai (Mashhadi) pp 149-153
- (28) Makhdum ul Mulla pp 153-157
- (29) A friend pp 157-159
- (30) A Sayyid friend pp 159-161
- (31) A Qadi pp 161-163
- (32) Shaykh Najm ud Din pp 163-166
- (33) Shaykh Badr ud Din Naguri pp 166-169
- (34) Shaykh Abd un Nabi pp 169-172
- (35) Shaykh Nasir ud Din Sanbbali pp 172-174

- (36) A friend, pp 174-177
- (37) Shaykh 'Abd Ullah Badā'ûnî, pp 177-179
- (38) Shaykh Jauhar Sarhîndî, pp 179-183
- (39) Shaykh 'Abd-us-Samî' Jaunpûrî, pp 183-186
- (40) Shaykh Abul Fath Khayrâbâdî, pp 186-187
- (41) Shaykh 'Usmân Dihlawî, pp 187-190
- (42) Shaykh Muhammad Qâ'im Multânî, pp 190-192
- (43) Shaykh 'Abd-ul-Gafûr, pp 192-193
- (44) Mirân Sadr-î Jahân, pp 193-196
- (45) Shaykh Nizâm Pânî Patî, pp. 196-199
- (46) A Sayyid friend pp 199-202
- (47) Shaykh Ja'far Bhakarî, pp 202-204
- (48) Hafîz Bâqî Khân pp 204-205
- (49) Khwâjah 'Abd-us- Sattâr, pp 205-208
- (50) Mîr Ya'qûb Kashmîrî, pp 208-211.
- (51) A friend, on the death of Faydî, pp 211-217

Amîr Haydar Bilgrâmî in his Sawânih-î Akbarî followed by Muhammad Husayn Âzâd in his Darbâr-î Akbarî, mentions the fourth *Daftan* of Abul Fadl, which, however, was hitherto not found in any copy of Abul Fadl's letters

The present MS was transcribed from a copy belonging to Mîr Gulâm 'Alî Âzâd's library, which, strangely, was not known to the author of the Darbâr-î Akbarî, a grandson of Gulâm 'Alî Âzâd. The first copy from the original MS was secured by Sayyid Hasan Bilgrâmî, A H 1217, and subsequently the present MS was compared with both the copies and corrected with the help of reliable works and dictionaries by Maulavî 'Abd-ul-Jalîl, the uncle of the scribe of the present copy. A list of the doubtful words and phrases in the text is given at the end. An index of the names of persons to whom the letters are addressed is given at the beginning.

Written in legible and correct Ta'liq

Dated July, 1918

Scribe —

سید علی احسن المتخلص به احسن و المدعو به شاه مہمان بلگرامی

م المارہروری *

No 870

fol 22 lines 12 size $7\frac{1}{4} \times 4\frac{1}{4}$ $5 \times 2\frac{1}{2}$

دباجہ نوری

DĪBĀCHAH-I NAURAS

Preface to Nauras a treatise on Indian Music written in ornate prose by Zuhuri see No 284 III

Beginning —

سرود سہاگل عسکرکدہ فال الح *

Written in fair Nasta liq sometimes diagonally

Not dated 19th century

No 871

fol 161 lines 5-12 size $9 \times \frac{1}{2} \times 6\frac{1}{4}$ $5\frac{1}{2} \times 3$

رسائل طعرا

RASÂ'IL-I TUGRÂ

A collection of the refined prose writings of Tugra similar to the one noticed under No 333

Beginning —

دہائی بہار بدرازی کہ انگسب سفرۃ را بدایہی سہم الح *

Written in fair Nasta liq

Dated 12th Sha ban A H 1258

The seals of Nawwab Sayyid Vilayat Ali Khan and Sayyid Khwurshid Nawwab are found at the beginning and end of the copy

No. 872

fol 469 lines 19, size 13 × 8, 9 × 5½

مجمع الافکار

MAJMA' UL-AFKÂR.

A very valuable and interesting MS containing a vast collection of important letters, *farmâns*, historical documents, etc., of kings and nobles, and writings of eminent authors and poets, intermixed with elaborate tracts and elegant prose-writings

The title مجمع الافکار is endorsed on the title-page, and the compiler, who does not reveal his name, adds a preface to the entire collection, beginning thus —

این نسخه که همجو گل وری وری اسـ

از رشک صـ اس گل بریر عرو اسـ

گر صد وری اسـ در گلستان گـ ل را

هر صفت و این هزار گل را وری اسـ

بر صفت صمد منیر مستعدان مرد و دانشوری و مکتسبان حرد

فصل و هجرت وری مخفی نماید الح *

The earlier portion of the work consists of a collection of selected prefaces to various well-known works —

1 Mirzâ Jalâl-ud Dîn Tabâ-Tabâ'î's preface to the collection of Arabic and Persian *Inshâs* entitled Rıyâd-ı Fayd, fol 1^b

Beginning —

یگانه ایرد سخن آفرین و برارده چرخ برین را کدام زبان نام آفرین

حوالی نرم الح *

2 Preface to Muraqqa', by the same Mirzâ, fol 5^a

Beginning —

جهان جهان آفرین همان آفریدی را که تصویر کلک تعدیس از موع

احتران سپهر الح *

3 Preface to the Sab' Sayyârah of Zulâli (see No 282), by Mirzâ Jalâl, written in A H 1044 = A D 1634, fol 6^a

Beginning —

نام اردوہی ہندی نام سخی و سخیوہی والا گوہی گوہر
معنی معنی ہری الہ *

4 Mirza Jalal's preface to the Maṣnawī of Qudṣī and Talīb Kalīm fol 12^a

Beginning —

حیۃ کسانی تصور سلس بہا ہندی کہ گلی نا ہرا دہاں
۴ اندس عتقہ ساحسار الہ *

5 Mirza Jalal's preface to the Diwan of Qudṣī fol 16

Beginning —

سخی اردوہی کہ حکم اقصا حکم مدا ہکا ہکویں دہ کار اوردس
کاداب الہ *

6 Mirza Jalal's preface to the Diwan of Talīb Kalīm fol 18^b

Beginning —

کلم کلاماں مسکا دم کہ ہدیہ حادای انعام ہدی و ہوس
افامہ حباب و احباب امواب مہمد الہ *

7 Mirza Jalal's preface to the Diwan of Mullā Munir fol 20

Beginning —

چہاں اردوہی کہ رمی و رمی و مکس و مکس اعدواں کی مکل
اردوہی الہ *

8 Inayat Ullah Kanbus preface to the Sawadī Aṣām of Mullā Munir fol 22^b

Beginning —

مک گونا گوں سلس از ہلس از سروار صاعی کہ فلم صدعش
از حظ رنگاں ہر رنگہ رنگن حص ہسندہ الہ *

9 Preface to the Diwan of Hakīm Abd ul Hadīq fol 2۷

Beginning —

اوردس سخی ہر سخی اردوہی کہ ہمکو سخی گوہی را ار کن دل
نکاردان زبان اورد الہ *

10 Muhsin Fânî's introduction to the Masnawî of Mullâ Shâh, fol 27^b

Beginning —

حامداً لا دى هو اله' و د که جر او ندس ، حامد و مسمود
هو من لئس فى الو-ود سواة ا د لا ال ا الا الله

11 Mîr Bâqir's preface to the Masnawî of Zafar Khân, fol 28^b

Beginning —

حمد متعدد و سپاس متعدد مر-صرب واه ، الصور و نگارده نکر سر
را سراسه ، آله *

12 Preface to the Dîwân of Nasîrâ-î Hamadânî, fol 29^b

Beginning —

یگانه که هزار و یک نام مدارکس هزار و یک چراغ بر افروخته ، آله *

13 Preface to the Muraqqa' of Nasîrâ-î Hamadânî, fol 30^b

Beginning —

مرفع کار نامه رنگین حمد مددع صورت آفرین نه آنگونه دلنشین
اسه ، آله *

14 Mirzâ Amân Ullah's (entitled Khânahzâd Khân Firûz Jang) preface to his medical work Miftâh-ul-Hudûd, dedicated to Mahâbat Khân of Jahângîr's time, fol 31^a

Beginning —

شفاى علم ، لکته ، در حور قامى اسه ، که حکمى حمد سرا
نشد آله *

15 The same Mirzâ's preface to Mir'ât-ul-Jawâhir, fol 32^a

Beginning —

الوان حواهر رواهر آندار حمد و بنا سراوار و شایسته فادر على الاطلاق
اسه ، آله *

16 Preface to the Masnawî of Zulâfî, fol 32^b

Beginning —

لاکى گرانمایه سخن سراوار حمد خداوندیس ، که افسر کرامه ، بر
مرو اهل معدى نهاد آله *

17 Préface to *Zulāh s Sab Sayvarah* fol 33^a

Beginning —

رلال حسنه سار سخی حملا سخی اوریدی را که نلغاه شتریں رنل
مدح او رطب اللساندد الح *

18 Preface to the *Saqi Namah* fol 34^a —

Beginning —

صاف دوس ~ ~ ~ املاک نغسہ حمد دادہ نعمانی سر حوسدد
الح *

19 Preface to the *Bayad* of *Shaykh Faydi* fol 35

Beginning —

دنباحہ زار نیکہ سارا ب اب
وہرسہ حلال خانگدارا ب اب
نعود دل سخی طرارا ب اب
طومار ~ ~ ~ رن عسغارا ب اب

20 Preface to the *Bayad* of *Sa'ib Tabrizi* fol 35^b

Beginning —

اب ندانی اب کہ گوئی سربوس ارادگل و نسختہ مجموعہ
دوسل حوال اب الح *

21 Another preface to the same *Bayad* fol 35^b

Beginning —

سعدہ حمد مددع معنی اورس ارال نلدد نانه نراس الح *

22 *Raushan Dami* s preface to the *Bayad* of *Nawwab Sa'id Khan* fol 36^b Beg —

دوری نا فلم کہ در عالم معنی نموشگانی و نارنگ ندی علم اب
الح *

23 Preface to the *Bayad* of *Mirza Muhammad Rida* fol 37^b

Beginning —

مانعی کہ ناص سحررا نخطوط سعاعی سحرارہ الح *

24 *Miyan Muhammad Na'im* s preface fol 41

Beginning —

بر نیاص دیدۀ حور ، مدعا خواهم نوشت
 یعنی آن نام دلارائی خدا ، خواهم نوشت
 من امدانم ، منگویم ، بها ، خواهم نوشت
 اینقدر دانم که نام آشد ، خواهم نوشت

25 Preface to Faydî's *Diwân*, fol 42^b

Beginning —

بسم الله الرحمن الرحيم م کج ارل راسه ، طلمسم قدیم

26 Preface to Zuhûrî's *Nauyas*, fol 44^a, beginning as usual, see No 284, III

27 Zuhûrî's preface to *Khwân-ı Khalîl*, fol 48^a, beginning as usual, see No 284, I

28 Zuhûrî's preface to *Gulzâr-ı İbrâhîm*, fol 57^a, beginning as usual, see No 284, II

29 Another preface to Zuhûrî's *Gulzâr-ı İbrâhîm*, beginning on fol 61^a —

ای نورس گلزار براهیم ار تو الح *

30 *Shaykh* Abul Fadl's preface to *Akbar Nâmah*, fol 63^a; beginning as usual, see No 552

31 Hamîd's (i.e. 'Abd ul-Hamîd Lâhaurî) preface to *Bâdshâh-jahân Nâmah* (i.e. *Pâdishâh Nâmah*), fol 70^a, beginning as usual, see No 565, Part II

32 Mirzâ Tabâ-Tabâ'î's preface to *Pâdishâh Nâmah*, fol 74^a

Beginning —

شگفته روئی گلشن سحن بخندۀ زیری ... بهار افروزی اسب الح *

33 Preface to the second *Daftar* of *Pâdishâh Nâmah* fol 86^b, beginning as usual, see No 565 (second *Daftar*)

34 Muhammad Sâlih's preface to the third volume of *Shâhjahân Nâmah*, fol 87^a

Beginning —

حدایا بنای تو گویم بخش که بالا تر از هر سحن آمدت

35 Muhammad Sâlih's preface to the *Diwân* of Mir Mu'in-ud-Dîn Gâzi, fol 89^a

Beginning —

حدایا کم تر سر نامه یاد که بر مدۀ درهای معنی کد

36 Preface to Urfi Shīrāzī's Diwan fol 92

Beginning —

حس ارلی صوب احکام سرعی فد ادولی معنی کلام عربی الیم *

37 Islam Khan's preface to *Bayad* written by order of Shahjahan fol 94^b

Beginning —

نعوس مقدمه بحرد بهاد ا میل بلدات روحانی دستور الیم *

38 Nur Ullah's preface to the *Bayad* of Muḥammad Ḥakīm fol 97

Beginning —

اس نصاب کلس که او افس بیک فرمای شیب نسب بدلوں
و هفت حص اسب الیم *

39 Mulla Munir's preface to Bahar : Sukhan of Muhammad Salih Kanhu fol 97

Beginning —

ارد سخن ادیس ا سناس که حراج کفنا ا ارباب حرد سُ
گرداننده الیم *

40 Muhammad Salih's preface to the Bahar Danish of Inayat Ullah fol 98 beginning as usual See No 741

41 Preface to the Ruq'at of Inayat Ullah fol 101

Beginning —

دی که مدران دهن محققان دولتی نظو ارسندیدن ان بحر
و قصور معروف اند الیم *

42 Preface to the Diwan of Abul Fayd Faydi fol 102^a

Beginning —

نورعس سخن کردم حوا عار و نام سد نکمیس نکه بردار

43 Muhammad Salih's preface to Mulla Munir's commentary on the Qasids of Urfi fol 104 See No 259

It is to be noticed that the present preface is identical with that in No 259 except that the name of the writer of the preface Muhammad Salih (evidently the author of the *Amal* : Salih see No 569) occurring in the last line but one of the preface in the present copy (fol 105^b) is omitted in the preface of the copy No 259 (fol 4^b line 3). It also transpires from the present preface that

Muhammad Sâlih wrote this preface in Ramadân, A H 1075 = A D 1664 and not in A H 117, wrongly given in the preface of the copy No 259

44 Preface to the *Diwân* of Zafar *Khân*, fol 108^b, beginning as usual See No 329

45 A preface without the writer's name, introduced by the heading انصافاً از مسلمات مرزا مذكور, fol 110^a

Beginning —

الله اكبر اين چه مايه طهور و كدام نايه بدائيس كه صدمه دهس
چو روتش گفنگوى انكار در گلى مذكوران شكسته الح *

46 Preface to the *Tuhfat-ul-'Irâqayu* (of *Khâqânî*), fol 111^a

Beginning —

هرار داستان حاصه دو زبان اين ترانه طرار حار من رار الح *

47 Preface to the *Muraqqa'ât* of Muhammad Dârâ *Shikûh*, fol 113^a

Beginning —

حمدى كه فلم از تكمير آن فاصر اسه و حبال از تصوير آن عاذر
الح *

48 Preface to the *Bayâd* of Nasîrâ-î Hamadânî, fol 113^b

Beginning —

درين صحنه نكه كن نسيم معنى نين
كه رنگ صورت معنى و لعدن حنن اسه

49 Mullâ Munîr's preface to *Gulshan-î 'Inâyat* (meaning probably the collection of 'Inâyat Ullah's letters), fol 114^a

Beginning —

فص آفرى كه سخن مظهر ادوار تحلات اوسه و رد آنكه دار
اسما و صعب او الح *

50 Preface to the collection of Mullâ Munîr's *Masnawîs*, fol 119^a

Beginning —

ديباچه سخن ستايس ايرديسه كه گويائى بخش زبان و صاحبه
طام قران اسه الح *

51 Preface to the first collection of Mullâ Munîr's works fol 124^a

Beginning —

سداسی کہ از آغاز بلوغ تا انجام ثلث بلاء از دل حیرت *

According to Munir's statement fol 126^a he collected his first Kulliyat consisting of the works written by him up to the age of twenty seven at Jaunpur in A H 1050 = A D 1640. He further adds that his prose and poetical works which he wrote between twenty seven and thirty years of age such as *سب الصم* و *عقب احمر* together with his subsequent composition will be included in his last Kulliyat.

52 Mulla Munir's preface to the arithmetical work *Tauhid* of Maulana Samad fol 126^b

Beginning —

اینکه در سما نداد و د حساب نگردد سدنس و سلس نگانه ا
که اعل سما اروسب *

53 Preface to the *نساء حال* of Mulla Munir fol 127^b

Beginning —

نساء حال سرمدان - نساء قص که کدعب معانی دربانده
اند الح *

54 Preface to the *Guldastah* (of Mulla Munir) fol 128

Beginning —

اس نگانگل اسنار و اسنادان سحنکو معنی سگان قص گوس
الح *

According to the preface to the *Naubadah* (see below) the *Guldastah* contains a choice collection of Munir's poetical works and was completed according to the present preface at Jahangir Nagar (Daeca) on 4 Zulqad A H 1049 = A D 1639.

55 Preface to the *Dastanbu* (of Mulla Munir) written in Akbarabad 17 Muharram A H 1054 = A D 1644 fol 129^b

Beginning —

اس قص سرمدان معنی دراد نندار دلس مدسی دهد سناحل و لمرو
سواد الح *

56 Preface to the *Naubadah* (of Mulla Munir) fol 129^c

Beginning —

نررای قص خرای حمی سمدان معنی موسده نماند الح *

It would appear from this preface that the Naubâdah of Munîr, containing a choice collection of his prose works, was completed at Jaunpûr on the 7th of Sha'bân, A H 1051 = A D. 1641

57 Preface to the Haft Akhtar ^{هفت اختر} or the 'Seven Stars of Mullâ Munîr, fol 129^b

Beginning:—

بعد از حمد و ثناء امروز هفت اختر و نه دانش آموز همه
کشور الح *

According to Munîr's statement in the preface the Haft Akhtar consists of seven Masnawîs which he describes as follows —

(i) اول آب و رنگ و آن در ستایش سرور و نوم اکثر آباد است
و صعب آب و آن که در پای آن سر روان است
و بناء حمدستان آن شعر و مدح و دیو سلمان
شکوة *

(ii) دوم ، نکه ، بلند و آن در مدح صاحبان والا احترام
و صعب صیدگاه او و بیان طعنی یافتن آن سرور و رشاد
نکه بر رسم رونق ناز و مالا مال شدن زمین ار
گلچ و مال *

(iii) سوم مرآة الحیال و آن در نمایش صورت حال آینده و صعب
و صر آینده نگار بواب سیه ، حال و مدح آن صاحب
السیه ، که از آینده تیغس صورت طهر و دار است *

(iv) چهارم سار و برگ ، و آن مستمل است در اوصاف تیل و نان
و تنداکو که هر یکی سرمایه سار و برگ ، حریفان
و طریفان است *

(v) پنجم میخانه و آن در صعب ، سراب است ، و بیان حال
مستی و کدورت زمین ساقی *

(vi) ششم درد و الم و آن در بیان سوزش دل و گدازش جان
و دساة و سن و دیون محبت و چاشنی است *

(vii) — باب المے ار د سدرس مستحسنى ا که خان
فصل سان ورت خان معبر موددة *

is I refer to the *Bayad* of Mirza Abd ul Qadir Bidil
fol 130

Beginning —

حمد مددی که در انلس سنی مودودات مستحسنى ا
سرا — ادب ا الم

The preface is incomplete and breaks off abruptly

59 Extracts from the *Padijah* *Namah* of Muhammad Amin
or Amin of Qazwin (see No 56) fol 131-140

60 Extracts from the writings of Mulla Muqim fol 140 -
145

Beginning —

باسم سانس مدافع دگى گ اء فلم کم د فسانست الم

Mulla Muqim a contemporary of Tugrn (d c a n 1076 = A D
1667 see No 333) is the author of *عصر نامه* noticed in Rien p 743

61 Mulla Munir's *دعاء سمع و خراع* *Dua i Sham wa Chirag* in
praise of Shah Jahan fol 145

Beginning —

ازار گفدا بد بو الادوا دوع بخش انجمن انکم خراع اثر رحيم
مدوم الم *

62 Extracts from the *Bayt ul Ma mur* a history
of Shah Jahan by Ma mur Khan with the *takhallus* Jam fol 146

Beginning —

حدای سانس و سانس ا از معسنى فانسائل (sic) کوی نورسل
سکس الم *

63 From the writings of Ali Rida Tajalli fol 149^b

Beginning —

وحددة سنى دوع عجم افعال ار حدنس حون بو ار مودمک
لامع الم *

Mulla Ali Rida Tajalli a native of Ardaqan in Yazd came
to India during the reign of Shah Jahan, but subsequently returned
to his native land where he died in A H 1083 = A D 1677 see Sprenger
Oude Cat p 150

64 Nazm wa Naṣr-i
Muhammad 'Alī Mâhîr, entitled Gul Aurang, in praise of Aurangzâib
It consists of ornate prose and verses, fol 151^b The title appears
on fol 158^a

Beginning —

موجودگی کلام رنگین از حمد مالک الملکی اس که احراء
اکامس الح *

Muhammad Ali with the *talhalls* Mâhîr, edited the Dîwân of
Muhammad Tâhîr Ganî (d A H 1079 = 1 D 1668), see No 334

65 From the writings of Muhammad Sâlih Kanbû. In praise
of Shâh Jahân, fol 158^a

Beginning —

بعد از ادای مراسم حمد و ستاس صاحب دیوان ازل و بعد
شناسنده معنی لم یزل الح *

66 From the writings of Tugrâ Tâj ul-Madâ'ih of
Mullâ Tugrâ, fol 161^a, beginning as usual See No 133—II

67 In praise of the horse and the elephant, by Muhammad
Sâlih, fol 166^a

Beginning —

گلگونان صا حرام و پری یکران تیر کام و هیوان مرصع نال و دم
و تگوزان آهیین سم الح *

68 Praise of I tîqâd Khân by Mullâ Munîr, fol 167^b

Beginning —

لله الحمد که انجل امدم بار آمده و عدیم آروریم سگفتن آعار نماده
الح *

The remaining portion of the MS consists of innumerable
letters, written by kings, nobles saints, eminent scholars and poets,
as well as of other writings of literary and historical interest, the
most important of them are —

Himmat Khân's letter to Ashraf Khân, fol 169^a

Letters of Shaykh Qutb-ud-Dîn Sultân-pûrî to Ibrâhîm Khân,
etc foll 169^b—172^b

Praise of Shâh Jahân and his throne, by Muzâ Jalâl, fol 172^b

Farmân of Farrukhsiyar to 'Abd-us-Samad Khân Bahâdur
Dîlîr Jang, fol 174^a

Another by the same to Zakariyâ Khân Bahâdur fol 174^b

Humayun's letter to Biran Khan fol 174^b

Jabangir's letter to Shah Abbas fol *ibid*

Shah Jahan's letter to Mulla Shah fol *ibid*

Alamgir's letter to Muazzam Shah fol 175^a

Letter from Dara Shikuh to Muhsin Fani and the latter's reply fol 175^a

Writings of Sultan Shuja on the gate of the Monghyr Fort on the occasion of his flight fol 175^b

Letter from Pari Khanam daughter of Shah Tahmasp to Shah Ismail II fol 176^b

Mir Jumla's letter to Nawwab Wazir Khan written by the order of Shah Jahan fol 178^a and Wazir Khan's reply fol 178^b

Mirza Jalila's letter as dictated by Shah Abbas to Abd Ullah fol 178ⁱ

Petition of Mirza Aziz Kokali entitled Khan Azam to Akbar at the time of the former's departure to Mecca fol 179^b

Petition of Sa'd Ullah Khan to Shah Jahan fol 180^b

Muhammad Baqir's letters to Shah Alam consisting of the letters which do not contain diacritical points fol 181^b

* Mirza Abd ur Rasul's letter to Alamgir each sentence of which expresses the date A H 1075 = A D 1664 the year in which the letter was written fol 182^a

Asaf Khans letter to Adil Khan fol *ibid*

Qabil Khan's letter to Shaykh Munir fol 182^b

Letter from Khan Khanan to Khwajah Abul Hasan fol 183^a

Mu'tamad Khan's letters to Khan Alam etc fol 185^b-187^b

Khan Khanan's letter to Mulla Hayati Gilani fol 192^a and the latter's reply fol 192^b

Nawwab Ja'far Khan's letter to Shrykh Chand fol 192^b

Letter from Nawwab Asaf Khan to Khwajah Miral Husayn fol 193

From Sa'd Ullah Khan to Abd ur Rahim Siyalloti fol 193^b

From Mirza Abu Sa'id to Jalali (Taba Taba i) fol 194 and the latter's reply fol *ibid*

From Bibadal Khan to Mulla Munir fol 194^b

From Nur Muhammad Mu'min to Munir fol *ibid*

From Nawwab Muharram Khan to Shaykh Burhan and the latter's reply fol 195

From Hakim Sarmad to Dara Shikuh fol 195^b

A congratulatory letter from Nizam Hiri to the prince Muhammad Azam Shah on the occasion of the latter's entry in

Bengal in A H 1089 = A D 1678, consisting of short sentences each of which expresses the above date, fol 195^b

Munshî Kâzîm's letter consisting of those letters which do not contain diacritical points, fol 196^r

Arabic letter by Sayyid Mahmûd bin Sayyid Muhammad ul-Kurûsî ush-Shâfi'î foll 196^b-198^b In the concluding lines the letter is addressed to Abu'l Qâsim Muhammad us-Siddîqî

From 'Âbid Khân to Hâjî Abu'l Qâsim, deceased, fol 198^b

A Ruq'ah of Mirzâ 'Abd-ul-Qâdir Bidîl, consisting of those letters which do not contain diacritical points fol 198^b

From Mirzâ Jalâlâ to Nawwâb Mîr Jumlah, fol 199^a

From Mirzâ Jalâlâ to Nawwâb Islâm Khân, fol 199^b

Mirzâ Jalâlâl's reply to Nawwâb Afdal Khân's letter fol 201^a

Another letter from Jalâlâ to Nawwâb Afdal Khân fol 202^a

Tâlib Kalîm's letter to Nawwâb Zafar Khân when the latter was wounded by a lunatic, fol 202^b

Mîr 'Alî Shîr's letter to Sultân Husavn Mirzâ to soothe the latter's anger, fol 203^b

Qâdî Muhammad Qâsim's Ruq'ah to Nawwâb Islâm Khân, fol *ibid*

Letter from Mîr Qâsim 'Alî Kamahî to Faîdûn, fol 204^a

Letter from Mullâ Muhammad Sûfî to Âsaf Jâh, and the latter's reply fol 204^b

Letter from Qâdî Nûr Ullah Shûstarî (the author of the Majâlis-ul-Mu'mmîn, see No 720) to Shaykh Abul Fadl, fol 205^a

Letter from Khwâjah Muhammad Hâshim to Bakhshî-ul-Mulk, fol *ibid*

Letters from the same Khwâjah' to Qâdî 'Ânîf, foll 205^b-206^a, to Mullâ Muhammad Yûsuf, fol 206^a, to Muhammad Qâsim Hakkâk fol *ibid* to Muhammad Murâd, calligrapher, fol 206^b

Letter from Sharîf Sarmadî to Hakîm Abul Fath, fol *ibid*

Letter from Mullâ Muhammad Sâlih to Nawwâb Ja'far Khân fol 207^a

Letter from Abd-ul Majîd Munshî to Âsaf Jâh, fol 207^b

Letter from the aforesaid Munshî to Sa'd Ullah Khân, fol 208^a

Letters from Hakîm 'Abd-ul-Hâdîq to Nawwâb Ja'far Khân fol 209^a to Qâsim Khân foll 209^b-210^a three letters to Nawwâb Islâm Khân fol 210^b-211^a to Nawwâb Khân Khânân, fol *ibid*, to Khân Zâmân fol 212^a

Letters from Mâulânâ 'Urî to Khân Khânân fol 212^a, to Âsaf

Khan fol 213 to Hakim Abu Fath Gilani fol 213^b another to Khan Khanan fol *ibid*

Letters from Mulla Munir to Ibtid Khan fol 214^b to Safi Khan fol *ibid*.

Letter from Mulla Hayati Gilani to Nawwab Rustum Khan fol *ibid*

Letter from Mirza Sadiq Dast Gayb to Safi Quli Khan fol 215^a

Letter from Mulla سالى (probably Sana'i see No 200) to Shah Garib Mirza fol 215ⁱ

Three letters from Mirza Muhammad Rida to Nawwab Ibtid Khan fol 216-217 to Qadi Afdal fol 217 and the latter's reply fol 218^b two letters to Mirza Abd ul Ma bud fol 218^b-219 to Iraj Khan fol 219^b to Mirza Sharif fol *ibid* to Mulla Muhammad Yaqub fol 220^b

Letter from Mirza Jan to a friend fol 221^a

Letter from Mulla Zuhur to Hakim Atashi fol 222 and the latter's reply fol 222ⁱ

Letter from Muhammad Amin Mustagim (of Kashmir) to Amir fol 223^b

Mirza Jalala's reply to a friend fol 224

Five letters of Muhammad Baqir all consisting of those letters which do not contain diacritical points (1) to Asad Khan fol 224 (2) to Nawwab Amir Khan fol 224^b (3) to Nawwab Abu Nasr Khan fol 225^a (4) in recommendation of a Hakim fol 225 (5) not named fol 225^b two other letters by the same one to Muhammad Pidi and the other not named fol 225^b

Letter from Sultan ul Ma'aliyyah (Nawwab ud Din Auliyah) to Amir Khan fol 225ⁱ

Letter from Muhammad Masum to Khwajah Muhammad Hanif fol 226

Two letters from Sayyid Nemat Ullah (probably the well known saint and poet of Narnaul who died at Ferozpur east of Rajmahal in A.H. 1077 = A.D. 1666) to Nawwab Fida'i Khan (i.e. Azam Khan Kokah of Shah Jahan's time) fol 226-226ⁱ in reply to Sayyid Safi ud Din fol 7 to Mirza Murad fol 26

Mirza Kazima's letter to Shavah Muhammad Ashraf fol 227ⁱ Khwajah Muhammad Hahim's letter to Mulla Shah fol 228ⁱ

Three Ruq'ahs by Muhammad Baqir consisting of letters which do not contain diacritical points fol 229

شرح رساله Sharih-i Padiyah a commentary on the Sufic tract رساله عجمه of Sayyid Muhammad Gudariz fol 230

عبد الواحد - ابراهيم - يني 'Abd-ul-Wâhid Ibrâhîm Husaynî 'Bilgrâmî
بلگرامي

Beginning

اما بعد حمد الله على دواله و الصلوة على سيد محمد و آله منقول
موضع این کلمات گرامی اله *

The commentary itself begins thus on fol 231^b —

الحمد لله رب العالمين قوله تعالى و تلك الامثال نصيبا
للناس لعلهم يتفكرون ما - بار بدار دوديم يعنى ما - بار روح بوديم حمادى
بداتى حوائى اسانى اله *

Muhammad Gîsûdarîz with his original name Sayyid Muhammad bin Sayyid Yûsuf Husaynî يني سيد محمد بن سيد يوسف, was one of the most renowned saints of India. He was born at Dîhlî, A H 721 = A D 1321. He was a most favourite disciple of the celebrated Shaykh Nasîr ud-Dîn Chînâg-i Dîhlî, after whose death, A H 757 = A D 1350, he went to Gujarât where he spent a long time in the company of the eminent Shaykh, Khwâjah Rukn-ud-Dîn Kân-i Shakar. In A H 815 = A D 1412 he came to Gulbagah and died on 16 Du'lqa'd, A H 825 = A D 1421. See Akhbâi-ul Akhyâi, pp 121-128.

The commentator is probably identical with Mîr 'Abd-ul-Wâhid Husaynî Wâsitî Bilgrâmî, who adopted the poetical title Shâhidî, wrote the works حل مسائل - جواب - شرح كايه ابن حاح etc, and died 3 Ramadân A H 1017 = A D 1608. See Sarw-i Âzâd, p 247.

Letters from 'Âlamgîr to Shaykh Sayf ud-Dîn Sarhindî fol 234^b, to Muhammad Bâqir, fol 23

Mirzâ Jalâlâ's letter to Muhammad Bâqir Shîrâzî, fol 234^b the latter's reply, fol 236^a.

Mirzâ Jalâlâ's Wahshat Nâmah ست نامه, a satire on Shaydâ, fol 237^b

Letter from 'Arîf Lâhaurî to Dâna, fol 240^b

Satire of evil-minded persons, by Mirzâ Jalâl, fol 203^a

Mirzâ Jalâlâ's letters to Diyâ-ud-Dîn, son of Mullâ Hâli Tabrizî fol 244^a, to Mirzâ Muhammad Husayn, fol 246^a, to Mirzâ Amînâ asking him not to be afflicted by the envy and enmity of people, written from Kashmîr fol 247^a, to Hâjî Husayn Kirmânî, asking for spectacles, and to several others, fol 248^a

Letters of 'Inâyat Ullah Kanbû, foll 253^a-256^a

Letter from Mîr Ilâhî to Dâna, fol 256^a

Letter from Shaykh Ahd us Samad to Mahmud fol 16

Letters of Mulla Raunaqi foll 256^b-257

Chandarhhan s letters to Ahd ul Karim Bhakmal and Haji Muhammad Jan Qud ; foll 257^a-258^a

Mirza Jalala s letters to Talib Kalim fol 258^a to Bandah Rida fol 258^b to Mirza Muhammad Husayn fol 259^a to Abd Ullah Najm i Sami fol 260^a

Tugra s letters to Bazmi fol 260^b to Mirza Kazim fol 261^b
etc

Mir Baqir s letter to Sa ib and others fol 263^b

Ruq ah of Nasira i Hamadani fol 265^a

Mirza Muhammad Munshi s letter to Talib Kalim fol 265^b the latter s reply fol 266^b

Letter from Talib Kalim to Mirza Amroa fol 268^a

Letter of Mulla Haydar Khasali on behalf of Mirza Rustum to Talib Kalim fol 269

Qadi Nur Ullah s letter to Hakim Hadiq fol 269^b

Letter from Mirza Shayda to Mirza Jalala fol 270^b

Hakim Ahd ul Hadiq s letter to Shaykh Ahd ul Aziz Jauo puri fol 271^a

Urli s letter to Zubun fol 271^b

Zubun s letter to Shaykh Faydi fol 272^a

Muzaffar Husayn s letter to Talib Kalim fol 273^b

Hakim Ahd ul Hadiq s letters to Mulla Abd ul Latif Hakim Fath Ullah Qadi Nur Ullah Mir Ilahi and others foll 274 -277^b

Shaykh Muharak s letter to Shaykh Faydi fol 78^b

Mulla Muhammad Amir s letter to Muhammad Salih Kanhu fol 280

Selections from the writings of Muhammad Salih Kanhu foll 283^b-289^a

Nasira i Hamadani s letter to a physician fol 289^a

Nimat Khan Ali s letter to a friend fol 290

Mulla Ahd ul Majid Munshi s letter of congratulation to Shah Jahan on the occasion of the conquest of Balkh fol 294^b

Hakim Hadiq s letter to Khan Khanan wishing a happy Id fol 295^b

Letter from Mirza Jalala to Nawwab Afdal Khan fol 16

Ioayat Ullah s letter to Baqir fol 296^b

Muhammad Salih s coogratulatory letters to Shah Jahan on several occasions to Sa d Ullah etc foll 299 -303^b

رساله عنار Risalah i Iyar ul Hasah or the touch stone of pedigree A treatise in which the pride and vanity of a man s

high pedigree is discomaged (with remarks on the actions and conduct of a man by which his pedigree, noble or mean, is to be judged, by *Shaykh Muhibb 'Alī* *شیخ محبت علی*, fol. 301^a

Beginning —

بعد از دیدن حمدی که منور است از تمامه والد و ولد و پس از
ستایش حمدی که معراج است از حق *

Kār Nāmah-i Maula Munir fol. 31^b

Beginning —

بعد از شناسیدن ابرو دادس آه و زور و پس از درود بر محمد و آل و درود بر *

In the preface *Munir Lâhauri* says that one day when he was present in an assembly of the learned men and eminent poets of his age, they lowered the position of several distinguished ancient poets by declaring them inferior to some modern poets. *Munir*, therefore, wrote this tract in which he supported those ancient poets by pointing out defects and mistakes in the poems of the modern poets.

In the conclusion the author says that he wrote this tract at Akbarâbâd, 7 Rabî' I A.H. 1050 = A.D. 1640.

Munâzirah-i Arba' Anâsiri, or 'Dispute between the four elements.' A short allegorical prose piece by the same *Mullâ Munir* of Lâhaur, fol. 319^b.

Beginning —

آغاز سخن بنام حسان آریزی که عالم کون و فساد را از انوار عدس
انتظام بخشد از حق *

Munâzirah-i Tig wa Qalam, or 'Dispute between Sword and Pen.' Another allegorical prose piece by *Munir* fol. 323^b.

Beginning

بعد از سپاس داری که تیغ شهادت تو بدش زبان بر کساده از حق *

Munâzirah-i Rûz wa Shab or 'Dispute between Day and Night,' by the same *Munir* fol. 328^a.

Beginning —

بعد از سپاس ایزدی که چهره روز را از پرتو مهر بر افروخته از حق *

Nuk'ât-i Munir Short exhortations by *Munir* each of which is introduced by the word نکته, fol. 330^a.

Beginning —

الهی نمود همه نمائش بسب و بهبود همه سانش بو الحج *

Hayati Gilani's letter to Rustam Khan fol 332

From the writings of Muhammad Salih Kanbu fol 332-333

Letter from Mir Sayyid Sharif Jurjani (d A H 816 = A D 1413) the author of the well known grammar Sarf i Mir (see No 769) to the renowned Sufi Sayyid Ali Hamadani d A H 786 = A D 1374 (see No 150) fol 333^b

The story of Sarmad as related by Mutamad Khan (d A H 1049 = A D 1639) the well known author of Iqbal Namah i Jahan giri who flourished under Jahangir and Shah Jahan (see No 559) fol 331^b

The account of Sarmad about whom there are numerous conflicting statements runs here thus

Sarmad the son of a Jew after staying for some time with Shaykh Bahauddin Muhammad and Mir Muhammad Baqir Dinad came by way of sea to Tattah in A H 1012 = A D 1603. Here he fell in love with a Hindu boy who at first showed no inclination towards Sarmad. Fearing scandal the boy's father reported the matter to Mahmud Beg the Bahmani and chronicler of Tattah and concealed the boy in an unknown place. The separation of the boy brought distraction and madness to Sarmad so much so that he threw away his clothes and became naked. At this time he received the following verse from Mahmud Beg

کلد متحرک افلاک اگر د بسب من باشد

کواکب را نرا از اهل حلب چون د م نام

In reply Sarmad sent the following Pabai to Mahmud Beg

ای باد زاری ی گئی کردۀ ملک بربر زان رحسی
گفتی که کواکب خودم می م حوسد مرا بر من می ی

As the love of Sarmad was pure and chaste it produced miraculous effects upon the boy who cut off his connection with his parents and joined Sarmad. After some time both of them came to Labaur and when the emperor returned to that place from Kashmir I traced the whereabouts of Sarmad in a garden and went to visit him there. I found him naked covered with thick crisped hair all over the body and long nails in his fingers. He spoke too much and uttered verses. He spoke correct Persian and was a poet.

Prose pieces of Saib in praise of wine tobacco etc fol 335

From the writings of Mirzâ Jālâlâ, fol 337^a

Prose pieces by Mirzâ 'Abd-ul-Qâdir Bîdil, fol 342^a

From the writings of Zahîrâ ı Tafrîshî fol 346^b

Writings of 'Abd-us Samad Sukhan, fol 355^a

Inscription on the fort of Shâh Jahânâbâd by Sa'd Ullah Khân, fol 356^a

Prose pieces in praise of Dârâ Shikûh Dih Fort, Diwân ı Khâs, Diwân ı 'Âm, Akbarâbâd, Lâhaur, foll 356^b-383^a

Letters of Muhammad Ridâ to Muhammad Husayn, Sayf Khân and 'Abd-un-Nabî, foll 383^a-383^b

Prose pieces by Tugrâ (see No 333), fol 384^a

Prose piece by Shaykh 'Abd Ullah, fol 395^a

Prose pieces by Muzâ Jalâlâ in praise of Kashmîr, fol 398^a

Prose piece by Qâdî Muhammad Qâsim in praise of Shâhâbâd, fol. 408^b

Prose pieces in praise of Kashmîr, by Muhammad Sâlih Kanbû, fol 409^b, by Shaydâ, fol, 411^a

Praise of Isfahân, by Nasîrâ-ı Hamadânî, fol 433^a

Praise of Shâh Jahân's mosque in Shâh Jahânâbâd, fol 434^a

Praise of Jahân Ârâ's mosque, fol 435^b

Inscriptions on the mosque in the vicinity of Bâbur's tomb, built by Muhammad Murâd by Shâh Jahân's order fol 438^a

Praise of Shâlahmâr, fol 440^b

Praise of Sayf Khân's garden, by Mullâ Munîr, fol 443^b

Letter from Sa'd Ullah Khân to Sayyid Jalâl, fol 448^a

Hakîm Hâdıq's letter to Khân Khânân, Dârâb Khân and others, fol 447^b

The concluding portion of the MS contains حاشیه to the following works

Diwân ı Hâdıq, Sawâd-ı Azam of Mullâ Munîr, fol 466^a, Tafsîr-ı Husaynî, fol 466^b, Gulistân of Sa dî, (by Muhammad Sâlih), fol 467^a

Written in fair Nasta'liq

Not dated, 19th century

A fly-leaf at the beginning contains a letter from Abû Hâmid Muhammad Gazzâlî to Nizâm-ul-Mulk who had requested the former to accept the professorship of the Nizâmîyah Madrasah, copied from Taḍkîrah-ı Daulat Shâh, by Maulavî Muhammad Baksh, the father of the donor

A note on the title-page, dated Ramadân, A H 1274, says that the MS was once presented to one Muhammad Khân Bahâdur

No 873

foli 90 lines 17 size $8\frac{1}{2} \times 4\frac{1}{2}$ $6\frac{1}{2} \times 2\frac{1}{2}$

رمان الوداد

RIYĀD-UL WIDĀD

A collection of letters and other refined prose writings

Author Izad Bakht^{sh} Raza ارد بحس رضا

Beginning —

سبحان الله ان حد فصل واحسان كرم الله

In the preface the author traces his descent through Asaf Khan Ja'far of Akbar's time from Abu Bakr Siddiq the first Khalifah. He flourished in Aurangzib's time and died according to Hamishah Bahar Sprenger Oude Catalogue p 123 in A H 1119 = A D 1707.

The letters are addressed to Aurangzib, princes, nobles and other contemporaries. The dates given at the end of most of the letters range from A H 1084 to 1106 = A D 1673 to 1694. In the copy mentioned by Rieu vol III p 985 the latest date is A H 1103 = A D 1691.

The following names found in the present copy may be added to the list of those given in Rieu loc cit.

Himmat Khan Ashraf Khan Nawwab Sayyid Ishaq Khan Mukhtar Khan Zafar Khan Amanat Khan Sazawar Khan Kifayat Khan Mirza Badi ud Dauran Hakim Muhammad Husayn Mir Abd ul Qadir Mirza Muraffar and Mirza Muhammad Zaman.

Written in fair Nasta'liq

Not dated 19th century

No 874

foli 290 lines 17 size $9 \times 4\frac{1}{2}$ $7\frac{1}{2} \times 2\frac{1}{2}$

چار مصر

CHĀR 'UNSUR

The author Mirza Abd ul Qadir Bidil and a copy of the present work containing his refined prose writings have already been described under No 381.

Beginning as usual —

حداردا رمان معدور الله

According to a chronogram at the end the work was completed in A H 1116 = A D 1704

A copy of the work is described in Ethé, India Office Lib Catalogue No 2115 The Chât 'Unsur is included in the Kulliyât-i Bidil, lithographed in Lucknow A H 1287

Written in beautiful Nasta'liq with an illuminated double-page 'Unwân and a head-piece at the beginning of each 'Unsur

The scribe گل محمد ولد سیح عبد الرسول ماسوی says that he transcribed this copy at the request of کاسمل

Dated 9 Shawwâl, the second regnal year of Shâh 'Âlam

No. 875.

foli 112, lines 12, size $9\frac{1}{2} \times 5\frac{1}{2}$ $5\frac{1}{2} \times 2\frac{1}{2}$

بهارسان خیال

BAHÂRIS'I'ÂN-I KHAYÂL.

A work containing ornate prose-writings and letters

Author Sharaf ud Dîn 'Alî ibn Abd-ul Muhsin Mûsâwî Shahristânî Isfahânî entitled Ittirâm Khân Farrukh Shâhî شرف الدین شہرستانہ اصفہانہ ایتیرام خان فاروق شہاہ علی اس عبد المحسن موسوی ایتیرامی معطاب باحترام خان فرج ساعی

Beginning —

بر آندہ عمر حور رشید بطیر صبر منان گنجیدہ معانی و نغادان سعدی
وہر شناسی و سخندانی الحج *

We learn from the preface that the author, who was attached to the service of Farrukhsiyar, was highly pleased with his appointment as a Bakhshî of Kashmîr and wrote the present work by the desire of Mahârat Khân in A H 1129 = A D 1716, expressed by the words در منظور اہل The work, which abounds in praise of Kashmîr, contains also a few letters and some short prose pieces in praise of the sword, horse, etc. and one or two anecdotes

A splendid copy, written in beautiful Nasta'liq on gold sprinkled papers with an illuminated head-piece

The original work is followed by some letters written in Nîm-Shikastah hand

Not dated, 18th century

No 876

fol 244 lines 13 size $7\frac{3}{4} \times 4\frac{1}{4}$ $5\frac{1}{2} \times 2\frac{3}{4}$

گلشنه سخن

GULDASTAH-I SAKHUN

A collection of refined prose and poetical writings

Beginning —

دستگاه نصا اعلی و معدمه نوالف کنی حمد مانعست

البح *

In his preface the editor who designates himself as **حوب برکاس** says that his father **مترای** who adopted the *takhallus* **سومی** and was attached to the service of Nawwab Hifz Ullah Khan had left behind some refined prose and poetical writings which he (**حوب برکاس**) edited in the present form According to the chronogram **نعلد بنوسنه** on fol 6^a the editor's father died in A H 1119 = A D 1707

It is divided into two *Tabaqat* —

طبعة اول منظوم نه فصاد مردف و اشعار مختلف ملزوم *

(on fol 6^b) **طبعة دوم منسور** (on fol 124)

The first *Tabaqah* consists of Qasidahs versified letters eulogies etc It ends with some Ruba is and chronograms The second *Tabaqah* in prose contains letters to the Khans and Amirs to rich men friends and relatives

The date of completion given at the beginning as A H 1132 = A D 1719 is expressed by the chronogram **نس گلش سنجران**

Written in fair Nasta liq with an illuminated head piece

Not dated 19th century

The signature **Gore Ouselev** is found on the first page of the MS

No 877

fol 55 lines 15 size $8\frac{1}{4} \times 6$ 6×4

رفعات محمد علی

RUQA'ÂT-I-MUHAMMAD 'ALÎ

A collection of letters preceded by a description of the elephant and its fight written in a refined style in prose

Author Muhammad 'Alî, entitled Fadl 'Alî Khân محمد علی
 الفاضل علی خان

Beginning —

حمد و ستایش بنشد حاله را که بحکمہ کاملہ از مملہ واداب
 دل را صورتی عجب و هفتی عریہ و لطف و مودہ الہ *

In the preface the author, who eulogises the reigning sovereign Muhammad Shâh, says that he wrote this work while he was the *Dârogah* of the Imperial elephant-stable. The date of completion, given on fol 14^a, as A H 1149 = A D 1736, is expressed by the chronogram معب فیل حنگی بدر طرار

On the title-page the name of the author written in a different hand runs thus —

میرزا محمد علی المخاطب بصلعلخان بہادر متخلص باہل
 حراہری الاصل سیرازی الوطن *

Then follows the author's letters written to his teacher, friends, relatives and others

Written in a careless Ta'liq

Dated, Bilgrâm, A H 1228

Scribe موسی کاظم

No 878.

fol 72, lines 15, size $7\frac{1}{2} \times 4\frac{1}{4}$, $6 \times 2\frac{3}{4}$

منثورات عالی

MANSÛRÂ'Î-I-'ÂLÎ.

A collection of the refined prose writings of Nî mat Khân 'Alî (for whose life see No. 370)

I fol 1^b

A treatise, intermixed with verses and numerous passages of the Qurân, see Ethé, India Office Lib Catalogue No 1660 (1), beginning —

صح صادق سخن از برتو آفتاب ربوبہ و الہ *

II fol 14^b

The prose preface to the *Dîwân*, identical with that in Nos 1157 and 1158 of Ethé Bodl Lib Catalogue and No 1660 (2), Ethé, Ind Office Lib Catalogue, beginning —

عبار افرای بعد سخن اکسدریس و کہ چون بر فلک معدن الہ *

III fol 24^b

A satire on physicians See Rieu II p 744^b

Beginning —

حكم على الاطلاق ان دا السقاء وحب و شدة كامل الصانع
دوب الحج *

IV fol 27^b Letters to Mirza Mubarak Ullah Wadih and Mirza Muhammad Sa'id (steward of the Imperial kitchen) see Rieu II p 74, ^a beginning —

حكم حنفى مرزاي دوستي و دوست مرزايان الحج *

V fol 31^b عسى و عسى Munakhat i Husn wa Ishq or the wedding of Beauty and Love. An allegorical story in prose and verse also styled عسى و عسى see Rieu II p 703 etc beginning —

حبيب عسى سدرت نادم الحج *

Published in Lucknow 1842 and 1873 and printed with commentary by Imam Bakhsh Sahbani, Delhi 1844 Lucknow 1873 1899

VI fol 41^a واقع Waqai Siege of Haydarabad with its fuller title واقع نعمت حال عالي also styled واقع حيدر آباد in seven sections describing the events from the 14th to the 16th of Rajab and from the 19th to the 22nd of Sha'ban in A H 1097 = A D 1686,

Beginning —

همی که مدرس کساف صبح الحج *

The work is extremely popular in India and has been lithographed with the author's عسى و عسى without name of place A H 1248 and printed in Lucknow A H 1259 (with marginal notes by Maqbul Ahmad) A lithographed edition appeared in Kanpur 1870 For further particulars see Rieu I p 208 II pp 745 796 and 850 W Perstch Berlin Catalogue p 492 Fthc Bodl Lib Catalogue Nos 1157(5) 1159(1) and 1160 Fthc India Office Lib Catalogue No 1659, etc

The Waqai in the present MS is defective towards the end and breaks off with the words

دوارة ... راں دیگر را در ارب و کل نامی طعناهم اندا

Written in fair Nasta'liq

Not dated 19th century

تسرة *

No 879.

foll 295, lines 14 size 9 x 5, 6½ x 3

رقعه مسی

RUQA'Ā'Ī-I-MUNSHĪ.

A collection of letters, *Parmâns* *Parwânahs*, *Sanads*, and other official documents relating to the reign of *Aurangzib*

Author *Munshî*, popularly called *Mahkzâdah*

مسی کہ دس الامران بہ ملک رادہ معرورہ اسب *

Beginning —

مسی حامی کاملہ ایردی چون ناراد بادسار صحیفہ شریفہ

کائبات بردارحہ الح *

The work is noticed in *Rieu* III, p 985, under the title نگار نامہ Nigâr Nâmah-i Munshî

There are several lacunae in the present copy and folios have been placed in a hopelessly confused way

An account of the author and the work given in *Rieu's* copy; fol 6^b, is partly found here on foll 119^a–123^a, from which we learn that the author entered the service of Prince Muhammad Mu'azzam *Shâh* Âlam, whose son, Prince Muhammad Mu'izz-ud-Dîn, he accompanied in the campaign of *Kâbul*, but, owing to the severities and difficulties of the way returned from *Pishâwar*. He was then appointed *Munshî* to two successive *Diwâns* of the *Deccân* viz *Rahmat Khân* and *Muzâ Muhammad Irânî*, entitled *Bashâiat Khân*. On the latter being recalled from the *Deccan*, the author, on account of his old age (he was then in his seventieth year), was permitted to remain in the aforesaid place. Thus, says the author, he found the opportunity of collecting his drafts and arranging them in the present form in the month of *Shâ'bân*, the twenty-seventh regnal year, A H 1095 = A D 1683

The author then adds, fol 122^a, that he divided the work into the following two *Daftars* —

Daftar I —

Comprising the author's own compositions, in four *Safhak* —

Safhak 1 Letters of princes

Safhak 2 Letters of high officials

Safhak 3 Letters, petitions, *Parwânahs*, *Sanads*, etc, of officials in the *Diwânî* or financial department.

Safhak 4 Letters of the author and his friends

Daftar II —

Compositions of other *Munshis* in five *Safkahi* —

Safkahi 1 *Farmans* and *Sanads* of the Imperial *Daftar*

Safkahi 2 Imperial orders

Safkahi 3 Petitions and letter of *Khans*

Safkahi 4 and 5 Select compositions of *Shaykh Tuli Yar* and other eminent *Munshis*

In the beginning, fol 2 the author give an account of some eminent *Munshis* of old and modern times such as *Sayyid Nasir ud Din Fusi* *Shaykh* *Sharif ud Din Ali Yazdi* *Khwand Mir Shah Sikandar Beg* *Shaykh* *Abul Fadl bin Shaykh Mubarrat Amin Ahmad Razi* (author of the *Haft Iqlim*) the author of the *Farikh-i-Badshahi* (*Abd ul Qadir*) *Muhammad Qasim* *Mutamad Khan* *Afdal Khan* *Islam Khan* *Sad Ullah Khan* *Hamid Lahauri* *Shaykh Muhammad Wazir Quli Muhammad Afdal* *Shaykh* *Abdur Rahim Khayrabadi* *Mulla Munira* *Indi Das* (?) *Shaykh* *Hibat Ullah* *Munshi* of *Prince Murad Baksh* *Chantar Bhai Barhman* of *Lahaur* *Shaykh* *Abdus Samad Jaunpuri* *Secretary* to *Jafar Khan* *Shaykh* *Tuli Yar* better known as *Udairaj* (*Munshi* of *Rustam Khan*) *Mulla* *Abul Fath* entitled *Qabil Khan* *Mirza Muhammad* *Kazim* *Mulla* *Abd ul Khalig Panjabi* *Munshi* of *Muhammad Muazzam* *Shah* *Alam Bahadur* *Shaykh* *Inayat Ullah* *Shaykh* *Muhammad* *Sahib Kanbu* *Halidad Afghan* *Multan* *Aqil Khan* *Aminat Khan* *Khawafi* better known as *Mirak* *Muhammad* *Din* *Ahmad* *Mir* *Muhammad Rida*

Written in ordinary *Taliq* The folios are hopelessly confused
Not dated 19th century

No 880

fol 49 lines 15 size 9 x 5¹ 6 x 3¹

A defective and incomplete copy of a modern collection of friendly letters

Neither the name of the author nor the title of the work could be ascertained

The first letter with which the MS opens is addressed to *Maulavi Muhammad Ali* and begins thus

بخدمت مولوی صاحب ودان مولوی محمد علی صاحب

مولوی صاحب دس سال حلقہ نکوسال الحج

Other persons to whom the letters are addressed are *Lulah*

Kunwar Sen, Lâlah Bindrâban Khwâshgû (*d* A H 1170 = A D 1756),
Lâlah Bihârî Lâl, Nûi Muhammad 'Alîm, Lâlah Mânîk Chând,
Nawwâb Zayn-ud-Dîn Ahmad Khân, etc etc

Written in Nîm Shikastah

Not dated, 19th century

No 881.

fol 121, lines 13 size 9×5 , $6 \times 2\frac{1}{2}$

بهارستان معنی

BAHÂRIS'I'ÂN-I MA'NÎ.

A collection of letters to kings, princes and amîrs with answers from the same, and specimens of official letters, Farmâns, notes, and similar documents, written in Muhammad Shâh's reign (A H 1131-1161 = A D 1719-1748)

Author Partâb Râm Rânâ Nandî, known as Hîrâ La'l bin Pâras Râm Gobind پرتاب رام رانا بندى معروف به هیرا لعل بن پارس رام گویند

Beginning —

بصورت ، احما د و الو ، اشکار انسا برداری که بعلم و در د دیدار الح *

The work is preceded by a wordy preface, from which we learn that the author had previously written the following works

معدن العوائین در علم عربی و لسانی کدان مالا (توتی کدان مالا ۹)

که بتخلص رس ساگر ار ران ساستر نه بهاکها برج تصدده ، کردم *

He then adds that he was very strongly requested by his brother لاله کھاندی رای and لاله کھاندی رام to write a work in Persian in ornate prose. He therefore collected all his letters and other prose writings and compiled them in the present form. The work is divided into eight *Bâg*, each sub divided into several *Chaman*.

The date of composition given in the beginning as well as at the end, is A H 1158 = A D 1745

Written in ordinary Ta liq

Dated 9 Dulqa'd, A H 1240

Scribe امر سنگھ

No 882

fol 283 lines 15 size 12½ x 8 8 x 4½

• مسوالت انند رام

MANSŪRĀT-I ANAND RĀM

A very interesting and useful collection of the prose writings of Anand Ram

Beginning —

الہی بکلاء مہاس کج مع رہاں ا حہ دہا کہ د ندانں دد
حمدت کہ حروف ار اعراب ا انکا عرندہ سندہ بر حہ معلان مسند
الہ

The author whose poetical *nom de plume* was Mukhlis has already been mentioned in connection with his work entitled مراب الاصطلاح a dictionary of Persian phrases and proverbial sentences See No 810

* In the preface the author tells us that on Tuesday 21 Rabi 1 A H 1149 = A D 1736 he happened to see some scattered pages containing drafts of his letters and Ruq'ah which he had written to his friends and others on former occasions He therefore collected and arranged them in the present form

Contents The work is divided into six parts each of which begins with an illuminated head piece —

I

fol 1^b-36 Author's letters to the following persons —

I timad ud Daulah Chin Bahadur Nusrat Jang fol 1^b

Siraj ud Din Ali Khan Arzu fol 2^b 4^a 5^a

To a friend fol 8^a

Miyan Faqir Ullah with the *takhallus* Afrin of Lahaur fol 8^b

Sharaf ud Din Ali with the *takhallus* Payam fol 9^b

I timad ud Daulah Chin Bahadur Nusrat Jang fol 11^b

Another to the same fol 12^b

Rajah Khwushhal Chand fol 12^b

Siraj ud Din Ali Khan Arzu fol 14^a

Mirza Jawwad with the *takhallus* Saramad fol 15^b

Rajah Bakhtmal Diwan Khalsah fol 16^b

Sharaf ud Din Ali Payam fol 17 •

A friend fol 18^b

Lâlah Shewak Râm, fol 1b

A nobleman, fol 19^a

Sirâj-ud-Dîn 'Alî Khân Ârzû when the author was in the company of I'timâd-ud-Daulah at the campaign against Bâjî Râo, fol 19^b

Khudâ Yâr Khân Bahâdur Sâbit Jang 'Abbâsî Zamîndâr of Khudâ Âbâd, fol 20^b

Shîr Afgan Khân Bahâdur, fol 22^a

Sirâj-ud-Dîn 'Alî Khân Ârzû, fol 25^a

Sayyid Lutf Ullah, *Mutasaddî* of Khudâ Yâr Khân Bahâdur Sâbit Jang fol 27^a

Mîr Lutf Ullah fol 29^a

Abd-ul-'Azîz Khân, Mîr Munshî of I'timâd ud Daulah, fol 30^b

Qizilbâsh Khân with the *takhallus* 'Umîd fol 31^a

A friend, dated A H 1155 = A D 1742, fol 31^b

Safdar Muhammad Khân, congratulating him for receiving the *Dîwânî* of Lâhaur, fol 33^a

Ahmad Husayn Khân, fol 33^b

Râi Nagar Mul, fol 35^a

A grandee, fol 1b

II

Foll 37^b-55^a برقعہ Parî Khânah or "The fairy-house"

Beginning —

دنگا رنگ - حمد و ستائیس مصوری را کہ فلم و درس از سواد حظ بہر دار

چہرہ گلعداران یرداحتہ الہ *

It is a sort of introduction in praise of a Muraqqa' which contained specimens of beautiful calligraphy due to the penmanship of Mîr 'Imâd, Mîr 'Alî, etc and also some beautiful drawings and portraits. In the conclusion, foll 54^a, 54^b, the author says that he wrote this introduction in A H 1144 = A D 1731, expressed by the chronograms
رہی مروج بصورتہا and ہی مروجہا

III

Foll 56^b-67^a A long letter written to the Safawî king of Persia by order of Muhammad Shâh, on the occasion of the former's accession to the throne

Beginning

سرنامہ بہ ام بادشاہ ی اسے
کہ ینسں بہہ سا ہر کہ کلاہنسے

سلفگی نلس معانی نکس و ورو نازگی حسن العاط نلسس ار
 نسیم حمد ورمادرانی است *

19

Fol 68^b-134^b ن - Chamanistan
 Beginning -

بعد نکا رنگ ا اس حمدستان حمد و سداس او نعالی شاه و عر
 شاه کمربن انام وعر اندد ا محصل بر صفت نال می نگارد الخ *

According to the author's statement in the beginning he wrote
 this work in 1119 = 1746

The work is divided into four *Chaman* each subdivided into
 two *Guldastah* as follows -

Chaman I - First *Guldastah* containing some interesting and
 curious anecdotes and fables fol 69

Second *Guldastah* containing satirical anecdotes fol 80

Chaman II - First *Guldastah* Interesting accounts relating to
 well known persons and events fol 87 Accounts of the following
 are important

Rajah Jai Singh of Anbir fol 87^b

Mirza Muhammad Muqim librarian of Shah Abbas fol 90

Jahan Ara Begam daughter of Shah Jahan fol 90^b

The white elephant of Shah Jahan fol 91^a

Hidayat Ullah calligrapher who meets the author at Shah
 Jahanabad fol 92^b

Rajah Hari Singh the archer fol 94^b

Rai Harkiran fol 95^b

Account of Sati fol 96

Kite flying fol 103^b

Sang i Yadah (a kind of stone which when rubbed produces
 rain) fol 106

Second *Guldastah* description of some trees flowers and fruits
 fol 106^b

Chaman III First *Guldastah* Interesting and useful events
 each of which is narrated under the word باد fol 115^b

Second *Guldastah* Wise sayings and admonitions each intro-
 duced by the word بکده fol 121^a

Chaman IV First *Guldastah* Witty sayings and accounts
 relating to some persons fol 125

Second *Guldastah* Witty sayings of the author himself on
 some occasions fol 128^a

The date of completion, A H 1159 = A.D. 1746, is expressed by the words نسخۀ دل‌سین in the following line of a versified chronogram, fol 134^b —

چون پایان رسید تاریخش " نسخۀ دل‌سین نوسه فلم

The *Chamanistân* has been lithographed, Lucknow, 1877

V

Foll 135^b–202^b قی Ishaq. II *Hangûmah* ۱. The love-story of Kunwaî Sundar Sen, of Karnâtik, and Râni Chaud Parbhâ

Beginning —

حداددا فلم آسفته رم را چه قدرت که نه نثار ییرائی آمدستان

ندای پرداد آلم *

In the preface the author says that in A H 1152 = A.D. 1739, the 22nd year of Muhammad Shâh's reign, while he was staying in Shâhjahânâbâd, he, with some of his friends, viz., Âîzû, Muhammad Qulî Khân, Ma'nî Yâb Khân, with the *talhallus* Shâ'ir, Râo Kîrpâ Râm, Râi Fath Singh and others, went to see the fair of Shâk Madâr held near the tank of Kîshan Dâs, an account of which, he says, he has given in his *دائع و فائع*. The author then proceeds to say that one night, his sleep being disturbed he asked his Dakhnî servant to relate a story. The servant then related the above story, which says the author, Muhammad Jâ'isî had rendered into Hindî. The author therefore rendered it into Persian for the interest of his friends.

The date of completion, A H 1152 = A.D. 1739, is expressed by the words چند نعمت in the following versified chronogram at the end

چو این نعمت چند نقاش سوق داین رنگ - برصعکه تصویر کرد
تکریک دل سال اتمام آن فلم اعمه حدت تصویر کرد

In the conclusion Kîrpâ Râm adds a note in which he says that at the end of the copy, written by the author himself, appeared the following valuable note in the author's own handwriting —

عاجزترین مخلوقات کرنا رام که ای کاش من مردم و این روز سیاه
نمی دیدم می نویسد که این سطری چند که هرگاه بددگان عالی
سرگدانی تمام این نسخه را بخط خود تمام ساخته بودند اتمام آن این
عبارت را فلمی نموده بودند *

سندس بنعاس مرحدای عروهل را که اس ۱۰۰۰ که نامس هفکامه
 عمو اسب و نالغف بدر افند رام مخلص امور که نسب و شسم حمدانی
 الدانی و سه سده سده کمر و نکطفه دیکاه و بدع هکری سل نسب
 و بدکم خلوس محمد سله ناساه عاری اسب حبا گوی زور ناممانده
 در دارالخلافت ساه سال اناد ناکام سند و بدربعد مغالنه با احرای اصل که
 بطریق مسوده از حدیدی د حرو گد افناده بود صحیح گردید با خود
 بدماعی و دلگرفتگی که بزرگ عدجه نصوره حلقی من اسب د این میده
 نصوص حکم حورس نخبی سعی نمی گما م بادکاری اسب که برای نازان
 رنگس برار نازان بر صفتی درکار مکندارم ۱۰۰۰ من نور - ان سعادتمند
 زار کرنا رام و رای ۱۰۰۰ که الهی از عمر و د لب بر خود هرگاه ستر
 ان بدربکده محبت جسم عربی خواهدد کسود بسار باد این سمو العلم
 ۱۰۰۰ ان کارخانه نسا و بد خواهدد نمود اله *

VI

Foil 203^b-283^a karnamah : lahq The love story
 of prince Gauhar of China and princess Mamlukat beginning

گل گل ۱۰۰۰ کی حسن نعل و طراوت گلبرگ رنل اله *

The story is preceded by a preface in which the author
 mentions the incidents which led to the present composition and
 which are similar to those mentioned in the beginning of the preced-
 ing story The date of composition given at the beginning is
 A H 1144 = A D 1731 and is also expressed by the following chron-
 ogram at the end —

حه سرور انگیز رنگس نصد بوده *

A very neat and correct copy written in good Fāliq
 Not dated 19th century

No. 883.

foll 154 lines 17, size $9 \times 5\frac{3}{4}$, $7\frac{1}{4} \times 3\frac{1}{2}$

دستور الانشا

DAS'I'ÛR-UL INSHÂ.

A collection of letters compiled for the author's patron, Fîdâ'î Khân, known as Sayyîd Gulâm Husayn Khân, son of Nawwâb A'zam Khân

Author — Yâr Muhammad Qalandar یار محمد قلندر

Beginning

بنامی آوریدند نور در چشم و روح در جسم که مردم دیده والا نظر در
مکرات الح

The author, who designates himself as Yâr Muhammad Qalandar, see fol 137^a, tells us in the preface that the letters which he had written as a servant of Fîdâ'î Khân, as well as those which he had addressed to his friends, were lying in a scattered form. He, therefore, at the request of his patron, collected all those letters and edited them in the present form, adding some rules and regulations on the art of letter-writing.

The headings of all the letters are omitted and spaces for them have been left blank throughout. The letters relate chiefly to the affairs of Bengal under the Nizâms 'Alî Wardî Khân and Sirâf-ud-Daulah (A H 1151-1170 = A D 1738-1756). See Rieu III p 1031^a. Printed in Calcutta, A H 1240

Written in ordinary Ta'liq

Dated 1215 Bengal year

No. 884

foll 72, lines 16, size $10 \times 6\frac{1}{2}$, $7\frac{1}{4} \times 4\frac{3}{4}$

ریاض المنشا

RIYÂD-UL-MUNSHA'Â'I'.

A collection of letters written in the name of Nawwâb 'Alî Ibrâhîm Khân, the author of the well-known works, *Khulâsat-ul-Kalâm* (see Nos 704-706), *Gulzâr-ı Ibrâhîm* (see No 707) and *Suhuf-ı Ibrâhîm* (see No 708), to the Governor-General, Warren Hastings, Prince Jahândâr Shâh, leading Amîrs, Râjahs, chiefs,

relatives friends and other contemporaries. The latter portion of the work contains letters written in the name of the compiler's father to friends relatives nobles etc

Beginning with the compiler's preface —

حمد سجد و احصا و بغای لا بعد ولا یخصی حالفی را سراسب که
د اب مکتوبات را بنور قدرت کامله و ... ناله از حاکمۀ عدم بمصطفی و حرد
رساند الح

The compiler Muhammad Ali Tamanna son of Khwajah Ubayd Ullah (in the following copy Abd Ullah) Ta'id Azimahadi tells us in his preface that after the death of his father which took place in the middle of Rajah A H 1206 = A D 1791 he intended to collect all his prose writings just in the same way as his poetical compositions were collected and arranged. He therefore collected the scattered writings of his father and arranged them in the present form in two *Raudah*. He further adds that as the preface to Maulavi Gulam Yahya Khan's Persian translation of the *Hidayah* was due to the brilliant pen of that holy personage (his father) he made it the Unwan (superscription) of both the *Raudah*.

The compiler's introduction is followed by the preface to the *Suhuf* i Ibrahim of Ali Ibrahim Khan (see No 708) beginning thus on fol 3^a

... ادراهم طبع سلم نطق محمد و بغای حصر ناری است
الح

Then follows the preface to the *Hidayah* beginning —

حمد و ستاس سعاس معنوی را سراوار است که بغای ناله اندسه
در راه طاعس از طی کردن الح

[The Arabic *Hidayah* هداية by Burhan ud Din Abul Hasan Ali bin Abu Bakr ul Marghinani (d A H 593 = A D 1197) is a well known work on Muhammadan law according to the Hanafi school. See Loth Arab Cat p 54 G Flügel in p 202 J Aumer Arab Cat pp 89-91 Haj Khal vol vi p 479 printed at Calcutta A H 1234. A copy of Gulam Yahya's Persian translation of the *Hidayah* with the present preface is noticed in Rieu i p 23. For other translations see Fthe Ind Office Lib Cat Nos 2590-2594.]

In this preface Gulam Yahya highly eulogises the Governor General Warren Hastings and designates him thus

نواب امير الممالك عماد الدولة "گوردر حدل" مستر وارن هستن بنادر
الادب حدل *

He then adds that at the request of that illustrious ruler he compiled the translation from the Arabic *Hidâyah* and other trustworthy works, with the assistance of Mullâ, Tâj-ud-Dîn, Mîr Muhammad Husayn and Mullâ Shari'at Ullah, and entitled it *Hidâyah-ı Fârsî* هدایه فارسی. The date of completion, А Н 1190 = A D 1776, is expressed by the words عدایه فارسی بپرايه انعام يامت

An English translation of this *Hidâvalı-ı Fârsî* was published by C. Hamilton, London, 1791, second edition by S. G. Grady, London, 1870

Raudah I.

Letters written in the name of Nawwâb 'Alî Ibrâhîm Khân to princes, leading Amîrs, Rajâhs and others —

The arrangement does not follow any methodical order, except in so far that letters addressed to the same person are in most instances grouped together

To Mirzâ Jahândâr Shâh, foll 6^a–7^a

To Râjah Prân Nath Pandit fol 7^a

To Âsaf-ud-Daulah Âsaf Jâh Yahyâ Khân Bahâdur, Hîzabr Jang, fol 7^a

To the Governor-General Warren Hastings, fol 7^b

To Nawwâb Muhammad Yâr Khân Bahâdur Gâlib Jang, better known as Nawwâb Bahâdur son of Shuja'-ud-Daulah Bahâdur and brother of Âsaf-ud-Daulah Bahâdur, fol 7^b

To Mirzâ Hasan Ridâ Khân Bahâdur Zafar Jang, Nâ'ib of Nawwâb Âsaf-ud-Daulah Bahâdur fol 8^a

To Sarfarâz-ud-Daulah Bahâdur, fol 1^b

To Nawwâb Haydar Beg Khân Bahâdur Nusrat Jang Nâ'ib of Nawwâb Âsaf-ud-Daulah Bahâdur, foll 8^b–12^b

To Nawwâb Mukhtâi-ul-Mulk Madâr-ud-Daulah Bahâdur, uncle of Shâh 'Âlam, fol 12^b

To Sayyid Akbar 'Alî Khân Bahâdur Mustaqîm Jang, uncle of prince Jahândâr Shâh, foll 13^a–15^b

To Sayyid Mubârak 'Alî Khân Bahâdur Fîrûz Jang, Nâzîm of Bengal and son of Nawwâb Mîr Muhammad Jafar Khân, foll 15^b–16^a

To Khân Khênân Nawwâb Mîr Muhammad Ridâ Khân, Nâ'ib of Nawwâb Mubârak-ud-Daulah, fol 16^b

To Sayyid Hasan Ali Khan Bahadur Bahram Jang eldest son of Khan Khanan Muzaffar Jang fol 17 -17^b

To Sayyid Muhammad Taqi Khan Bahadur Dildar Jang youngest son of Khan Khanan Muzaffar Jang fol 17^b

To Asad ud Daulah Muhammad Ali Khan Bahadur Bahat Jang son in law of Khan Khanan Bahadur fol 18

To Nawwab Sayyid Baid Ali Khan Bahadur second son in law of Nawwab Khan Khanan Bahadur fol 18

To Nawwab Khan Zamin Bahadur Nadir Jang better known as Nawwab Shuja Quli Khan son of Nawwab Munir ud Daulah deceased of Shah Alam's time fol 18

To Nawwab Abbas Quli Khan Nusrat Jang youngest son of Nawwab Munir ud Daulah Nadir Jang fol 19

To Sultan David Mirza son of Shah Sulayman Husayn of Persia fol 18

To Adud ud Daulah Sayyid Muhammad Khan Shur Jang Kirmani fol 19^a

To Nawwab Amir Khan Mahabadi son of Khan Alam Nawwab Baga Ullah Khan Nemat Ullah fol 20 -20^a

To Mukarrim ud Daulah Sayyid Muhammad Khan Mahmat Jang of Jahangir Nagar fol 20^b

To Khan Jahan Khan Jangarat Jang governor of Hugi fol 18

To Mirza Gulam Husayn Khan Sabit Jang fol 21

To Sayyid Culam Husayn Khan son of Nawwab Hidayat Ali Khan Asad Jang of Delhi fol 18

To Tafaddul Husayn Khan wakil of Nawwab Asad ud Daulah fol 18

To Hasan Rida Khan of Murshidabad grandson of Mahabat Jang fol 21^b

To Mirza Muhammad Kazim Khan son in law of Hasan Rida Khan Murshidabad fol 18

To Mir Muhammad Said Khan Tabi Tabi brother of Nawwab Mukhtar ud Daulah fol 22

To Khwajah Ayn ud Din Khan fol 18

To Mirza Muhammad Khalil Isfahani wakil of Du Haqar ud Daulah Nawwab Najaf Khan fol 22^b-23^a

To Hakim Shifa Khan physician to Asad ud Daulah fol 23

To Hakim Athar Ali Khan Azimabadi fol 23^b

To Muhammad Husayn Khan Azimabadi son of Zahir Husayn Khan fol 24

To Barq Andaz Khan through Nawwab Majd ud Daulah fol 18

To Mirzâ 'Atâ Beg Khân Kâbulî of A'zamgarh, fol 24^b

To Makramat Khân 'Azîmâbâdî, fol 24^b

To Shâh Gulâm 'Alî Sâhib, fol 1^b

To Mîr Qamar-ud-Dîn, with the *takhallus* Minnat, of Dihlî, entitled Malik-ush-Shu'arâ, fol 25^a

To Shâh Muhammad Ajmal Ilahâbâdî, with the *takhallus* Ajmal, fol 25^a

To Mirzâ Muhammad Muhsin Jahângîr Nagârî, fol 25^a

To Mirzâ Bû 'Alî, Risâlahdâr in the time of Nawwâb 'Âlî Jâh, fol 25^b

To Mahârâjah Dhu'âj Mâdho Râo Sindhiyah, fol 26^a

To Mahârânâ Bhîm Singh Bahâdur of Udayapûr, fol 26^a

To Mahârâjah Ran Bahâdur Shâh Bahâdur Shamshîr (in the following copy, fol 40^a, Shîr Jang), ruler of Nepâl, fol 26^b

To Mahârâjah Mûdhâjî Bhonslah ruler of Orissa and Nâgpûr, fol 27^b

To Mahârâo Râjah Bîshan Singh Bahâdur, fol 1^b

To Mahârâjah Swâ'î Rânâ Chatr Singh, fol 28^a

To Mahârâjah سر یب سنگه (*sic*) Bahâdur, Râjah of Bundelkhand, fol 28^b

To Mahârâjah مہدو نعت سنگه (*sic*) Bahâdur, Râjah of Bhandâwar, fol 29^a

To Gangâdhar Bâlâjî Dakhnî, ruler, of Kâlpî, fol 1^b

To Râjah سردار ساہ (*sic*) Bahâdur Dilâwâl Jang, fol 29^b

To Râjah سوار سوار (*sic*) Dakhnî, fol 29^b

To Sadâseo Malhâr Râo Dakhnî, secretary to Mahârâjah Mâdho Râo Sindhiyah, foll 30^b-34^a

To Mahârâjah Bahâdur, the permanent Nâ'ib to Nawwâb Shujâ'-ud-Daulah, fol 34^a

To Mahârâjah Himmat Bahâdur Gushân, fol 34^b

To Mahârâjah Sundar Singh, Dîwân of Mubârak-ud-Daulah, the Nâzîm of Bengal, fol 1^b

To Amîr-ul-Mulk Imtiyâz-ud-Daulah Mirzâ Râjah Mahârâjah Gobînd Râm Bahâdur Sipîhdâr Jang who was then staying at Calcutta as an ambassador of Nawwâb Âsaf-ud Daulah, fol 1^b

To Sewâo Pannah Râo Dakhnî, a chief of Mâdho Râo Narâyan Peshwâ Dakhnî, fol 35^a

To Râjah Chat Singh (of Banâras), who, on declining to obey the orders of the Governor General Warren Hastings, was deposed in A H 1196 = A D 1781, foll 35^a-36^a

To Rajah Muhp Narayan Singh the successor of Rajah Chait Singh fol 36^a

To the brother of (in the following copy, fol 56^a the Rajah) Debi Singh ruler of Purneah fol 36^b

To Ahliya Bai (the wife of Khande Rao, the son of Malhar Rao Holkar of Indore) fol 16

To Sarati Bai fol 37^b

To Rani Gulab Kunwar wife of Rajah Balwant Singh Rajah of Banaras fol 16

To Rajah Bujhraj treasurer of Asaf ud Daulah fol 36

The concluding portion of this *Raudah* contains letters addressed to some European Officials friends relatives etc none of whom is mentioned by name

Raudah II

Letters written by the compiler's father to leading Amirs friends and relatives —

To Mubarak ud Daulah Sayyid Mubarak Ali Khan Firuz Jang fol 43^b

To Khan Khannan Mir Muhammad Rida Khan Muzaffar Jang fol 43-45

To Maharajah Nand Kumar Rai Naib of Mir Muhammad Ja far Khan whose son Najm ud Daulah was the Subahdar of Bengal fol 45

To Nawwab Ali Ibrahim Khan Nasir Jang fol 50^a-52

To Maharajah Sundar Bhao fol 52

To Khannjahan Khan Jasarat Jang in charge of the Hugli Port fol 52^b

To Abbas Ali Khan with the *talhallus* Maftun son of Nawwab Ihtiram ud Daulah and brother of Mir Muhammad Ja far Khan fol 16

To Rida Quli Khan Kirmani fol 16

To Karam Ali Khan Murshidabadi a descendant of Nawwab Mahabat Jang fol 53 [Karam Ali Khan is the author of a detailed history of Bengal from Nawwab Ali Wardi Khan Mahabat Jang to A.D. 1186 = A.D. 1772 see No 699]

To Ibtisam Ali Nazir of Munni Begam wife of Nawwab Mir Muhammad Ja far fol 53^b

To Haji Saadatmand Khan Nazir of Nawwab Mubarat ud Daulah fol 16

To Shrykh Khayr Ullah Sarhundi fol 54^a

To Haji Ahmad Ali with the *talhallus* Qiyamat of Azimabad fol 54^b

To Khâdim Husayn Khân Azîmâbâdî, fol 16

To Hakîm Sayyid Shâh Muhammad Fasîh 'Azîmâbâdî, fol 55^a

To Shâh Muhammad Ajmal Ilahâbâdî *Sajjâdah Nashîn* of Shâh Afdal Ilahâbâdî fol 55^a

To Tafaddul Husayn Khân, who, as an ambassador of Asaf-ud Daulah, was then in Calcutta fol 55^b

To Mîr 'Abd-ul-Rahîm Khân, Munshî of Munnî Begam fol 16

To Mîrzâ 'Askarî 'Azîmâbâdî fol 56^a

To Shaykh Qudîat Ullah 'Azîmâbâdî an influential merchant, fol 56^b

To Sayyid Afdal 'Alî Khân, son of Sayyid Fadl 'Alî Khân son of Nawwâb 'Alî Rustam Khân, fol 16

To 'Abd ur-Rashîd Khân 'Azîmâbâdî foll 57^a

To Hâjî Raushan 'Alî Murshîdâbâdî, fol 16

To Mîr Qamar-ud Dîn, with the *talhallus* Mînnat, of Dihlî, entitled Malîk-us Shu'arâ, pupil of Mîr Shams ud Dîn Faqîr 'Abbâsî fol 58^a

To Shaykh Alî Bakhshî with the *talhallus* Maftûn, of 'Azîmâbâd fol 16

To Khawâjah Amîn ud-Dîn, with the *talhallus* Amîn, of 'Azîmâbad, fol 58^b

To Mîrzâ Mazhar 'Alî Murshîdâbâdî teacher of Nawwâb Mubârak-ud-Daulah fol 16

To Hâjî Muhammad Sâhib brother's son of Khawâjah Muhammad Wâjîd entitled Fakhî-ut-Tujjâi fol 16

To Khawâjah Lutf Ullah son of the aforesaid Fakhî ut-Tujjâi, fol 59^a

In the name of the aforesaid Khawâjah Lutf Ullah to Hâjî Muhammad Sâhib, fol 16

To Khawâjah Afdal Ullah, better known as Khawâjah Afzûn, foll 59^b-67^a

To Khawâjah Asad 'Alî son of Khawâjah Afdal Ullah foll 67^a-68^a

To Khawâjah Gulâm Husayn, sister's son of Khawâjah Afdal Ullah foll 68^a-68^b

To Khawâjah Muhammad Hayât, fol 68^b

To Munshî Râi Sarat Singh (in the following copy, fol 112^b Sarb Sukh) 'Azîmâbâdî, fol 69^a.

To the son of the aforesaid Râi, fol 16

The remaining portion, foll 69^a-73^a, contains letters addressed to relatives, friends and other contemporaries, without any name

It is to be noticed, that the names of some addressees are followed by the word 'deceased, meaning that they were dead at the time of the compilation of the work

Written in careless Ta liq •

Dated 8 Dulhijjah A H 1251

Scribe سید محمد

No 885

foli 118 lines 16 size 9×6 $7\frac{1}{2} \times 4$

The same

Another copy of the Riyad ul Munsha at beginning as above

The preface to the Suhuf i Ibrahum found in the preceding copy is wanting here

Written in a careless Ta liq

Dated A H 1271

The seals and notes of Nawwab Sayyid Vilayat Ali Khan and Sayyid Khwurd Nawwab are found at the beginning and end of the copy

No 886

foli 297 lines 21 size $14\frac{1}{2} \times 8\frac{1}{2}$ $10 \times 5\frac{1}{2}$

طلسات خیال

TILISMÂT-I KHAYÂL

A large collection of letters addressed by the author to the emperor Shab Alam Wazirs Amirs distinguished persons and friends together with models and pec mens of various official forms and documents forms of letters intended for all classes of society description of feminine charms riddles etc edited by the author's son

Beginning —

سوان دندہ معنی تلکونہ عارض سخن حمد بہار بیداری گلش

درود سب الخ

We learn from the preface that the editor Nawal Khshore collected all the letters and refined prose writings of his father Lalah Kewal Ram and edited them in the present form A H 1199 = A D 1784 by prefixing a short preface and dividing the work into the following seven sections called *Tilism* —

طَلسم اول مستملدر غرایص و صکایه ، که نکات حسرت اعلی حافی طل
سنگائی و ورزای نامدار و امرای کامکار و دولتمدان عالیشان
دوالمجد و الاحسان در بیدند ، و مبارکدادند ، فرموده اند *

طَلسم دوم مسعیر بر نمایان حسن طلمه ، و حسن ارسال و حسن رسد که
از خانه ، بزرگان زورگار و خود بدوستان مرفوم نموده اند *

طَلسم سوم مدنی بر مکتد ، صاحب ، اسالک شونده و سفارش نامجات
و دسه ، آویر ملازمه ، و دریعۀ ملاقات بزرگان زمان و اعیان
دوران و تعریف ، نامجات است *

طَلسم چهارم متضمن بر مکتوبات و صاحب ، سمات معاملات مالی و ملکی
است *

طَلسم پنجم محتوی بر بعضی اسناد و العاف است *

طَلسم ششم بر مدایح و نعر و سرادای مکتوب اشتمال دارد *

طَلسم هفتم مستمل بر بعضی قصاید و مدح ، و صفات و عرفات و معنات
است *

Almost all the headings are omitted The tract on feminine charms, entitled *مرآت العمال*, and written in imitation of Sâ'ib's tract on the same subject and of the same title, begins thus on fol 259^b —

ای آفتاب روی ترا محسّر آئندہ رحسار همکوماء ترا احترا آئندہ

The seventh *Tilism* on Qasâ'id, riddles, etc begins on fol 294^a

Written in ordinary Ta'liq

Not dated, 19th century

A note in the handwriting of the donor, showing the date of receipt of the MS, 11 Rabî' I A H 1280, is found on the title-page

No 887

foli 121 lines 15 size 10 x 6½ 7 x 3½

حدیقات الارشاد

HADĪQAT-UL IRSHĀD

A work on the art of letter writing with forms of addresses suitable for all classes of society and phrases applicable on suitable occasions etc etc in prose and verse

Author Muhammad Sadiq poetically surnamed Akhtar محمد آکثر
ماں اا حسن ناختر

Beginning —

ناسی سانس بدائع نگاری ک اب علم الیم

The author a native of Bengal wrote this work by the desire of Nawwab Muhammad Ali Khan Bahadur Sipahdar Jang in A H 1226 = A D 1811 His contemporary biographer the author of the *siyar* p 63 says that Qadi Muhammad Sadiq Khan with the *takhallus* Akhtar belonged to the Qadi family of Hughli near Calcutta. He spent a long time at Lucknow under the patronage of Gazi ud Din Haydar (A H 1229-243 = A D 1814-1827) who honoured him with the title of *ملك السعرا*. He died at Lucknow after the Mutiny. The works written by him are *نور الانساء* صبح ماں *معامد حدیقات* - *نور الانساء* صبح ماں *اردوی رحمت* and *دیوان فارسی* بقود الحکم

Written in fair Taliq most probably by the author himself as would appear from the colophon

No 888

foli 85 lines 21 size 9½ x 6 7 x 4

رعات اولاد حسن نگاری

RUQA'ĀT-I AULĀD HASAN BUKHĀRĪ

The letters of Sayyid Aulad Hasan ul Bukhari ul Qannauji *سید اولاد حسن البخاری القنوجی* edited and collected by Fadl ur Rahman *فضل الرحمان*

Beginning —

حمد حلیل و مدای حمدل مران مدعی بدر نگار قدرت را که نک

گردش علم الیم

In the preface the editor Fadl-ur-Rahmân says that he collected these letters in A H 1249 = A D 1833 and divided them into three classes (*Maḡlis*), as follows —

fol 2^b مجلس اول در مکتوبات مطولة

fol 42^b مجلس ثانی در نامحات

fol 71^a مجلس ثالث در رفعات

Written in ordinary Ta'liq

Not dated, 19th century

No 889.

fol 130, lines 13 size $10\frac{3}{4} \times 6$, $7\frac{3}{4} \times 4$

نوادیر المجمع

NAWÂDIR-UL-MAJÂMI.

A collection of letters and specimens of refined prose-compositions

Author Mahtâb Râi Pandit, with the poetical *nom de plume* Miskîn
مکتب رایی بناد المصاحف به مسکین

Beginning —

«کفرسانی طوطی رنگین نال شیرین معال زبان بدمساری بنای عالم

نواریسے ، الحج

The author calls himself a pupil of Pandit Lachhmî Râm The work, divided into four sections, consists of detached prose-pieces, letters written by the author himself to his friends letters written by the author at the request of his friends, official letters, etc

Written in ordinary Ta'liq

Not dated, 19th century

No 890.

fol 14, lines 10, size $9 \times 5\frac{3}{4}$, $7 \times 4\frac{1}{4}$

A very modern collection of a few short letters, addressed to parents, relatives and friends

Beginning —

میلہ برحق کعبہ مطلق دامن طلال، احلالہ - آداب و تسلیم و د

تعظیم الحج

The collection is preceded by some versified مناجات in Persian
 Written in careless Ta liq
 Not dated 19th century
 The copy is in a damaged condition

PROVERBS, RIDDLES AND LOGOGRIPHS.

No 891.

fol 42, lines 13, size $7\frac{3}{4} \times 4\frac{3}{4}$, $5\frac{1}{4} \times 2\frac{1}{2}$

انيس العشاق

ANÎS-UL 'USHSHÂQ.

A slightly defective copy of an explanation of the poetical metaphors and similes applied to female beauty, with numerous quotations and examples from classical poets

Author Hasan bin Muhammad, entitled ash-Sharaf, generally called ar-Râmî

حسن بن محمد الملح ، نا السرو ، المـ، تهرنا الرامى *

The MS is defective at the beginning, and opens abruptly thus —

... دسه ، تصرو ، داد و صمعه اين يك را بر مور كند ،
آسمانى موشخ كرداندد و تده ، تكباب بروصه معدس آن سدي كه لوامى
رساله ، دكم انا اصرح ار موش بر عرش كند *

From the extant portion of the preface it would appear that the author wrote this work on the occasion of a visit to the sacred tomb of Nasîr-ud-Dîn Tûsî, during the reign of Sultân Uways of the Îlkhânî dynasty (who reigned A H 757-776 = A D 1356-1375)

The date A H 826 = A D 1422, assigned by Hâj Khâl vol i p 487, to the composition of the work seems to be erroneous Hâj Khâl vol iii p 21 assigns a still later date, viz A H 878 = A D 1473, to another work of Râmî, also dedicated to Sultân Uways, namely, a commentary on Rashîd-ud-Dîn Watwât's حدائق السحر, comp Ethe, Bodl Lib Catalogue, No 1340, A Rieu Supplement, p 268^b, No V, W Pertsch, Berlin Catalogue p 85, No 1, Rosen, Persian MSS, p 284, No 4

The work is divided into nineteen chapters, treating severally of the various parts from head to foot, as follows —

- 1 در صفت مو hair fol 4^a •
- 2 در صفت پیشانی forehead fol 7^b
- 3 در صفت ابرو eyebrow fol 8^a
- 4 در صفت چشم eye fol 10^b •
- 5 در صفت مژه eyelash fol 13^a
- 6 در صفت رو face fol 13^b
- 7 در صفت خطّ down fol 14^b
- 8 در صفت حال mole fol 18^b
- 9 در صفت لب lip fol 20^b
- 10 There is a lacuna after fol 22^b and the earlier portion of the chapter on teeth در صفت دندان is missing
- 11 در صفت دهان mouth fol 24^a
- 12 در صفت چن chin fol 24^b
- 13 در صفت گردن neck fol 27^a
- 14 در صفت سینه breast fol 27^b
- 15 در صفت ساعد fore arm fol 28^a
- 16 در صفت انگشت finger fol 29^a
- 17 در صفت قد figure fol 30^b
- 18 در صفت میان waist fol 33^a
- 19 در صفت پای (wrongly written here قد instead of پای) leg fol 34

For other copies see G Flügel i p 414 Rieu ii p 814 Ethé Bodl Lib Cat No 1339 Ethé Ind Office Lib Cat No 2935 Rieu Supplement p 268 W Pertsch Berlin Cat 8, 2 E C Browne Camb Univ Lib Cat p 273 Lithographed with the حواصی الحوائی of Muhammad Taqī Tabrizī Persia A II 1279-1283 Translated and annotated by Cl Huart Anis el ochehāq Traité des termes figures relatifs à la beauté par Cherefeddin Ramī in Biblio theque de l'école des hautes études fasc 25 Paris 1875

Written in fair Nasta'liq

Not dated 19th century

No. 892.

foll 86, lines 11-14, size $11\frac{1}{2} \times 7\frac{3}{4}$, $7\frac{3}{4} \times 4\frac{1}{4}$

شَبَّستانِ نَکاح و گلستانِ لغات

SHABIS'I'ÂN-I NUKÂ'I' WA GULISTÂN-I LUGÂ'I'.

A curious work containing a collection of conceits in the form of puns, in prose and verse

Author Fattâhî فتاحی

Fattâhî, whose original name was Muhammad Yahyâ Sibak شیبک, also adopted the *takhallus* 'Tuffâhî تعافی, K̲humârî کُهماری and Asîârî اسراری. He was a native of Nishâpûr, and flourished in the reign of Shâh Rukh (A H 807-850 = A D 1404-1446). He died in A H 852 = A D 1448. See Habib-us-Siyar vol III, Juz 3 p 148, and Taqî Kâshî, Oude Cat p 19. Another of his works is Husn wa Dil, i.e. 'Beauty and Heart', an allegory in rhymed prose (see Ethé, Bodl Lib Cat No 1343), has been translated into English by W Price, Husn o dil a pleasing allegory, etc Worcester, London, 1828 (see also R Dvorák's edition and translation in 'Sitzungsberichte der Wiener Akademie,' vol 118, No IV, Vienna 1889, and H Ethe Neupersisch Litteratur in 'Grundriss der iranischen Philologie,' vol II, p 334 1896-1897).

The present work, also styled شَبَّستانِ خیال or شَبَّستانِ نَکاح, is noticed in Rieu II, p 741, G Flugel, vol I, p 587, Ethe, Bodl Lib. Cat No 1344, Ethé, Ind Office Lib Cat Nos 2037-2039, W Pertsch Berlin Cat p 986, Fleischer, Cat Lips p 399, A F Mehren, p 31, Wiener, Jahrbucher, vol 64, Anzeigeblatt, p 18.

The present copy lacks one or two folios at the beginning, and opens abruptly thus —

... . ار روحان روح مدوب صلی الله علیه و سلم نوئی بدرون دل

ار با فتاده رسد و مدول طرح این نسخه نرایه ، روایه ، رو مدول الح *

The work is divided into eight *Bâb* each subdivided into several *Fasl*, as follows —

Bâb I, on fol 2^b, in five *Fasl* الباب الاول فی الاسماء و الاملام

Bâb II, on fol 13^a in three *Fasl* الباب الثاني فی ذکر الملوك و اعوانهم

Bâb III, on fol 19^a in four *Fasl* الباب الثالث فی العلم

Bab IV on fol 26^a in three *Was'* الباب الرابع في ذكر الرهاد والعناد

Bab V on fol 29^b in five *Fasl* الباب الخامس في طبايا والاحلاف

Bab VI on fol 40^b in four *Fasl* الباب السادس في الكتب والعرف

Bab VII on fol 49^b in ten *Fasl* الباب السابع في الادب

والادب

Bab VIII on fol 71 in four *Fasl* الباب الثامن القوائد المنقرفة

The first chapter of the *Shabistan-i Nulat* has been edited with Turkish commentary German translation and notes by H. Ethe Leipzig 1868. A commentary on the entire work composed by Hajī Muhammad Bahram ibn Akhūnd Mullazādah known as Mullazādah i Mulla Gīyās ud Dīn ملازاده حاجي محمد بهرام ابن اخوند ملازاده and dedicated to Abul Muzaffar Sayyid

Abd ul Aziz Bahadur Khan is noticed in Ethe Ind Office Lib Cat No 2010. The present copy is full of marginal and interlinear glosses some of which are said to be by the aforesaid Hajī Muhammad Bahram (deceased) حاجي محمد بهرام عليه الرحمة والمغفرة (see fol 79^b).

The text is followed by a commentary on the Arabic version in the work fols 80-86 beginning thus —

لو هدم الصادق سد السداد الم سداد يفتح سن من حله استي
اسب هدم رداي كرس اسب سد استيكا اس حرسب الم

Written in fair Ta liq by سبعل احمد. The colophon of the text is dated Banaras 12 Shawwal A H 1241 and that of the commentary also Banaras 1 Ramadan A H 1241.

No 893

fol 89 lines 14 size 9 × 5 6 × 3

تحفة سلطاني

TUHFAH-I SULTÂNÎ

A collection of Persian and Turkish proverbs

Author Muhammad Ibrahim bin Zayn ul Abidin Nasiri محمد

ابراهيم بن زين العابدين نسيري

Beginning —

حمد بسمال و سداب بسمال مالک الملک - الحال اسراس الم

VOL IX

In a wordy preface the author tells us that he wrote this work for Sultân Husayn whose name is introduced thus after a series of honorific titles occupying four pages

شَهِيدِ شَهِسْ طَائِقِ وَ مَآذِ دَهْ حَاكَا سَازِ سُلْطَانِ حَسَنِ طَلِ اللّٰه

The proverbs, arranged in alphabetical order, are alternatively in Turkish and Persian. The Turkish proverbs, arranged under the letter *ا*, are followed by the collection of Persian proverbs under the same letter.

Shâh Sultân Husayn was most probably identical with the celebrated Abul Gâzî Sultân Husayn Bâiqarâ (A H 873-911 = A D 1468-1505), the well-known royal scholar and patron of learning.

Written in fair Nasta'liq with an illuminated head-piece

Not dated, 19th century

The seals of Nawwâb Sayyid Vilâyat Ali Khân and Khwurguld Nawwâb of Patna are found at the beginning and end of the copy

No 894

fol. 68, lines 13, size $8\frac{1}{2} \times 5\frac{1}{2}$ | $6\frac{1}{2} \times 2\frac{3}{4}$

رسالة معما

RISÂLAH-I MU'AMMÂ.

The well-known treatise on riddles and logogriphs

Author Husayn bin Muhammad ul-Hasanî *ابن حسن محمد الحسنی*

Beginning —

بنام آنکه از تالیف و ترکیب معمای بان را داده ترویج
... اما بعد معروض آنکه صدر صدر حسن بن محمد الحسنی را

چند معمای بود انجم *

The author, who in the colophon to the present MS is called *میر حسن بن محمد الحسنی*, was a native of Nîshâpûr and lived in the court of Sultân Husayn Mirzâ. He wrote the present work at the request of Mir 'Alî Shîr, and died A H 904 = A D 1498. The author is better known as *میر معما*. See Rosen, p 123. See also Habîb-us-Siyar, vol III Juz 3 p 340, Comp also Hâj Khal vcl V, p 638, Rieu II p 650 W. Pertsch, p 117, Ethic Bodl Lib Catalogue, No 1353-1356, Garcin de Tassy, Journal

Asiatique 1847 vol x p 357 A commentary on the work by the author's pupil Sadiq Pukni is noticed under No 213 and Etbe Bodl Lib Catalogue No 1356 A Turkish commentary by Sururi is mentioned in Rieu *loc cit*

Some folios after the first are missing

Written in Nim Shikast with marginal notes throughout

Dated 12 Muharram A H 1096

Scribe علام محمد بن عبد الرحمان الصدقي الدملجی

The seals of Nawwab Sayyid Vilayat Ali Khan and Khwurshid Nawwab of Patna are found in several places

No 895

fol 81 line 15 size $10\frac{1}{4} \times 5\frac{3}{4}$ $6\frac{1}{2} \times 2\frac{1}{2}$

The same

Another copy of Husayn bin Muhammad a treatise on riddles and logogriphs beginning as above

The original treatise is preceded by Muhammad on the ninety nine names of God and begins thus —

الله — تسب حد حامه ارقام الله دم ربي ياند رباي دارد نگاه

The copy is full of marginal notes

Written in a careless Indian Ta liq

Not dated 19th century

No 896

fol 60 lines 15 size $7\frac{1}{4} \times 4\frac{3}{4}$ $5\frac{1}{4} \times 3$

The same

A very much damaged and defective copy of Husayn's riddle beginning as usual

The first six folios are written in fair Nasta liq and the remaining in ugly Ta liq

Copious marginal notes throughout the copy

Not dated 19th century

Scribe ساءه عند الله

No 897.

foll 102 lines 17, size $6 \times 3\frac{1}{2}$, $5\frac{1}{2} \times 3$

حام خم

JÂM-I JAM.

A commentary on Husayn bin Muhammad's treatise on riddles.

Commentator Rûp Kishore Sâqî son of Râi Nawal Kishore

روپ کھ در سامی ولد رای نول کھ ور

Beginning —

ای معمولی حکم ، تو اطمینان در تراز مسمی و صبح و سوز

. اما بعد گذارش ، مدد یابد دهنده روپ کشور سامی واد رای نول

کسور . که پیش ازین حکم سال شرح رساله های کبری و صغری

الهم *

In the preface the commentator a Hindû Kûyath of Akbarâbâd, says that four years before writing the present work, he wrote a commentary on the رسالة کبری and رسالة صغری of 'Abd-ur-Rahmân Jâmî. He then mentions several works on riddles as his sources, particularly the commentary by Muhammad bin 'Alî البوداکي. He adds further that he wrote this commentary at Nawwâb Ganj in Bareilly of which place he was the *Taksildâr*, for his son Kanhayyâ Lâl. The date of completion of the work, given at the end, is A H 1249 = A D 1833.

The commentary itself begins thus —

بسم آنکه از تالاره ، و ترکند ، در حمد و بعب که فاتحه کلام

اسب العاط معما و ناله ، و ترکند ، و تسننه و تدبیل و تکمیل و تخصص

و تخصص و اسعاط که از اعمال معمولی است ، الهم *

The text is indicated by the letter م and the commentary, by ح

An alphabetical index of the names on which the Mu'ammâs are written is given at the beginning of the copy

Written in fair Nasta'liq

Dated Lucknow, 14 Jumâdâ I A H 1263

Scribe عمر لال کول

No 898

foli 36 lines 15 size 7 $4\frac{1}{4}$ $4\frac{1}{4} \times 2\frac{1}{4}$

شرح معما

SHARH-I MU'AMMÂ

A commentary on the معماى متوسط of Jamî (see No 180 xii)

Beginning —

الف حمد و ستاس حکم کاساری ا که دات نا حلالس ار سمب
دسته و حلالل حرک معواسب *

The commentator does not reveal his name but from the words سره added after the name of Jamî it is evident that it was written after Jamî's death which took place in A H 898 = A D 1492. The work is dedicated to Abd Ullah Bahadur Khan ابن العاری عند الله بادر خان.

Written in learned Nasta'liq with a small illuminated head piece

Dated Jumada I A H 998

No 899

foli 184 lines 19 size $10\frac{1}{4} \times 5\frac{1}{4}$ 8 + 4

جامع الممثل

JÂMI'-UT TAMSÎL

A collection of Persian proverbs with short explanations and anecdotes illustrating the origin and application of proverbs.

Author Muhammad Ali Jhalrudî د علی حیل رودی

Beginning —

ستاس د ستاس تعدنی منلی اسرد که نامای دلکسانی
الح *

We learn from the preface that the author came to Haydarabad in A H 1054 = A D 1644 in the time of Sultan Abd Ullah Qutub Shah and was admitted to the literary assemblies held by the Wazir Shaykh Muhammad ul Khatun in one of which the collection of Turkish proverbs made by order of Shah Abbas was highly spoken

of This incident induced the Wazīr to wish to have a collection of Persian proverbs and he asked the author to compile one Hence the present work

The proverbs are alphabetically arranged and each letter forms a *Fasl*

A copy of the work is noticed in Rien n p 773 A very similar work of this author, entitled *امثال معناه*, but with a different preface is noticed in the Catalogue of the Bûhai Lib vol 1 p 211 Lithographed in Teheran A H 1285 and 1302 See *Mélanges Asiatiques* vol V p 522

A collection of Persian and Hindûstânî Proverbs, with English equivalents has been published by Thomas Roebuck Calcutta, 1824

Written in ordinary Nasta'liq

Not dated, 18th century

No. 900

fol 255 lines 11 size 12×7 , $7\frac{1}{4} \times 4$

The same

Another copy of Muhammad 'Alî Jabalrûdî's *Jâmi' ut Tamsil* beginning as usual

Written in Nasta liq

Dated Teheran A H 1241

Scribe محمد معادی

No 901

fol 51 lines 13 size $8\frac{1}{2} \times 5$ 6×3

مجمع الامثال

MAJMA'-UL AMSÂL.

An extract from Muhammad 'Alî Jabalrûdî's *Jâmi' ut Tamsil* beginning as usual

سپاس بحد و ستايس بحد الهم *

The anecdotes explanations illustrations, etc, found in the original work are omitted throughout, and the preface is immediately followed by a bare list of the proverbs arranged like the original in alphabetical order

Written in fair 'Ta'liq

Not dated, 19th century

No 902

fol 262 lines 16 size $9\frac{1}{4} \times 6\frac{1}{4}$ 7×4

صفت کائنات

SIFAT I KÂ'INÂT

A collection of choice examples consisting of rhetorical descriptions and figurative speeches arranged according to the objects described

Author Sîval Kutî Mîr poetically surnamed Warastah سنالكوتى
مل الا حاس به وارسته

Beginning —

حمد سخن افرومنى كه دلهى صاب ناطقان ا مه الصفا گرداننده
الح *

The work itself begins thus with a rhetorical description of
الله بسم الله on fol 3^b —

الله نكس كلامى نه ع بسم الهى اسب كه حس اعار امير
اعار حس الله *

The author who does not give his name has already been mentioned in connection with his work *مطالع السعرا* (see Nos 812-813) The title of the work and author's name are thus endorsed on the title page *صفت کائنات سنالكوتى مل وارسته*

The date of composition of the work given in the preface is
A H 1171 = A D 1757

Comp Rieu in p 1006 and 1024 where the work is called *صفت کائنات* which seems to be a more appropriate title Edited with marginal notes by Dinadaval and Dhanpat Prî Lucknow 1878

Written in ordinary Nasta'iq

Dated 5 Jumâda II A H 1235

Scribe اسى برصاد

No 903

fol 254 lines 14 size $9 \times 6\frac{1}{4}$ $7 \times 3\frac{1}{4}$

The same

Another copy of Warastah *Sifat i Kâ'inat* beginning as above
There is a lacuna after fol 9 and the next four lines on fol 8^b

and the first nine lines on fol 9^a of the preceding copy are wanting here

Written in fau 'Ta liq

Dated A H 1200

Scribe مولی لعل

A seal, bearing the inscription *اسد الله العالی*, and dated A H 1274, is found at the beginning and end of the copy. The above-named personage is most probably identical with the celebrated Indian poet Mirzâ Asad Ullah Khân Gâhb, who died in A H 1285 = A D 1859 (see No 441)

No 904.

fol 47, lines 12 size 7½ × 6, 5½ × 3½

رساله معما

RISÂLAH-I MU'AMMÂ.

A treatise on riddles and logographs

Author Nâsiri 'Alî ul-Husaynî ul-Asgarî *ناصر علی الحسینی الأصغر*

Beginning —

حمد منکدم خداوندی را که علم اسما نادم تعلیم نمود بهم *

The author wrote this treatise at the request of one *علام* Gulâm Imâm

It would appear from the preface that the circumstances which led to the composition of this treatise were that one Gulâm Imâm *علام*, whose name is expressed by a logograph fol 2^a sent a riddle to the author which he received through his friend *Shaykh* Muhammad Hasan. The author then wrote this treatise as a sort of commentary on the said riddle. The logograph referred to above is the following verse

بلبل ما را هوای گلشن است گفتم ام سه بار نامش روشن است *

It is worked out on the margin thus —

ار بلبل هزار حراسته شده ترواناً و ار هزار حرو ، ع و لعط گلشن که
چهار حرو ، دارد نه مناسب خار عدسرتنریب طبعی هوایس حرو ،
دوم ناسد که ل بلبل و چون لعط ام سه دودب نگویدد مجموع علام اصم
موصول آید *

In the colophon dated Kanpur Dulhijjah A.H. 1268 the scribe Waris Ali Sayid وارى على سیدی mentions the author in the present tense. The colophon fol. 32 is followed by an appendix supplied by the scribe in praise of the work and contains some riddles and logographs. It begins thus —

دعادل سد سجدانی دعائل کدور معانی نکو دادد که حل
و سعد دعرو معما ده امربسب الم *

Written in fair Nasta liq with occasional marginal note. The seals of Nawwab Sayyid Vilayat Ali Khan and Sayyid Khurshid Nawwab are found at the beginning and end of the copy.

SCIENCES.

ENCYCLOPAEDIAS

No. 905.

foli 183 lines 13, size $8\frac{1}{2} \times 5$, $5\frac{1}{2} \times 3$

دانش نامه جهان

DÂNISH NÂMAH-I JAHÂN.

A work on physical science

Author Giyâs-ud-Dîn 'Alî 'Imrân bin 'Alî Mîrân ul-Husavni ul-Isfahânî عياث الدين على بن علي ميران الحبيبي الاصفهانى (who flourished in the seventh or eighth century of the Hîjrah)

Beginning —

سراوار ستايس و پاس مدعى اس که بافتصاى دانى

The work is divided in ten *Fasl*, twenty *Asl*, four *Natâ'ih* and a *Khâtimah*, treating of natural philosophy meteorology, as vapour, rain, winds, thunder, shooting stars etc, mineralogy, botany, physiology, psychology and anatomy

For other copies see Rieu, II p 439, W Pertsch, Berlin Catalogue, p 372 Ette, Bodl Lib Catalogue No 1456 Ette. Ind Office Lib Catalogue, Nos 2173-2174

Written in ordinary Ta'liq

Not dated, 19th century

The folios have been placed in new margins

No 906

fol 384 line 35 size 1 1/4 x 8 1/2 11 x 7 1/2

دُرَّةُ التَّاجِ لَعْنَةُ الدُّبَّاجِ

DURRAT-UT-TÂJ LI-GURRAT UD-DUBÂJ

A good and well written copy of a vast encyclopaedia of philosophical sciences

Author Quthb ul Din Mahmud bin Mas'ud bin Muslih ugh Shirazi قطب الدين محمود بن مسعود بن مصلح السمرقاني

Beginning -

اگرچه به معتبران کتاب حاضر اصحاب بواسطه نویسنده نسبت
که بعد حلال بودند صف کمال الوضوح است و شاید نعمتی
بهانجام آید

Quthb ud Din Shirazi the most eminent disciple of Khwajah Nasir ud Din Tusi (A H 672 = A D 1274) and according to Taqi Auhadi fol 383 the sister's son of Shaykh Sadi was born in Shiraz A H 634 = A D 1236 Besides the present work he wrote several others mostly in Arabic on philosophy medicine and astronomy see Brock n p 212 He died on Sunday 17 Ramadan A H 710 = A D 1310

Pegarding the word Dubaj in the above title Dr Rieu p 434 informs us that Amir al Dubaj was the hereditary title of the Ishaqawand or Ishaqiyyah princes of the Bavah Ias nr Western Calan whose capital was Fuman and for one of whom the Durrat ut Taj was composed According to the preface in our copy Dubaj for whom the author wrote the work was the son of Fil Shah bin Rustam Shah His name is introduced thus fol 2 -

سپهرنا معظم سلاطین حدلردنام - دعهد اسکندر رب سمس
الدین والدین محمد الملوک السلطین جامع الکفر المرسکین ناصر الحواح
المدبرین معنی العدل فی العالمین مطهر الحق بالواحد المتخصص
معدنک رب العالمین دباج بن السلطان السعد حسا الأولاد الدین ولسا
بن الما المعظم الدین ستم بن دباج *

For the genealogy of Dubâj, the author refers to histories of the kings of Mâzandarân and traces it from Âdam thus

دوباج بن فلساه بن رستم بن دوباج بن حنلو بن شرو ، الدوله بن
سلطانسه بن دوباج بن ادکن بن - مکنون بن فنا حسرو بن ابی نصر بن فنا - سرو
بن ابی سجاج بن ادکن بن فنا - سرو بن ادکن بن دوباج بن حدسی بن
حالمو بن سرسان بن اسحق بن سلم بن فادوس بن تورج بن حسس بن شهر
نران و نرور بن دلاس بن نرسی بن هرمز بن اردشیر بن فرور بن نرسی بن
کردرد بن دنگن بن دلاس بن بهرام بن شاپور بن اشک بن اشک بن
بن دارا بن بهمن بن اسعددار بن کستاسه ، بن لهراسه ، بن کستین بن
کنداد بن کدومر بن کی کساسه ، بن حاشر بن عوص بن - م بن حمسد بن
کاؤوس بن موصه ، بن مروال بن هوسدک بن سداسک بن کدومرت بن
امدم بن لاؤد بن ارم بن سام بن نوح بن نرهم بن ملک بن متوشلح بن
احدوح و هو ادريس العلی علیه السلام بن یارد بن هاندل بن فسان بن
انوس بن شرو ، بن آدم علی نبدا و علیه السلام *

The author tells us in the preface that the name and fame of the aforesaid king and of his justice and benevolence were constantly brought to his ears by travellers and others, until the Wazîr of Gilân, Muhammad bin Jamâl-ud-Dîn Muhammad bin ترک (sic)

صاحب معظم معبر الورد فی العالم دستور گنلان مسهور ایران . . .
سمس الدوله و الدین حمال الاسلام و المسلمین محمد بن صاحب ، السعید
حمال الدین محمد بن ترک ،

took charge of his office and made a public announcement of the king's noble deeds and liberalities

The work is divided into a *Fâtihah* (introduction), five *Jumlah* (books) and a *Khâtimah* (conclusion), which are enumerated with all their numerous subdivisions in the beginning of the copy occupying the first three folios. The main divisions are the following —

Fâtihah, on science, in general and its branches, in three *Fasl* —

(1) on fol 3^o در بیان ا - علم و تعلیم

(2) on fol 7^o علم آنکه تصور علم بدین است

(3) on fol 5^o تصدیق علم و آنچه بدان تعلی آورد

Jumlah I On Logique، منطق in seven *Maqalah* —

(1) on fol 10^o آن است برسد به علم، تعلی و منجمله
بد در آنست

(2) on fol 26^o و اکتساب به در آن

(3) on fol 27 و فصاحت

(4) on fol 33 در لوازم فصاحت عدد الاقتراف

(5) on fol 6^o و حجت

(6) on fol 30^o منابع است و احادیث آن

(7) on fol 40^o و صداعاب به حکایت که برهان و استدلال و خطای
و سر و مخالفت است

Jumlah II On Philosophy proper (فلسفه اولی) in two *Fann* —

(1) on fol 44 و امور عامه جمله معلومات را

(2) on fol 2 و احکام ایمانی و موسیقی و اعتقادی

Jumlah III On Physics (علم اسفل نه علم طبیعی است) in two *Fann* —

(1) on fol 62 و احکام طبیعی و مقدمات و احکام آن

(2) on fol 72 بر نفوس و صفات و آثار آن

Jumlah IV On Mathematique (علم اوسط که علم ریاضی است) in four *Fann* —

(1) On fol 82 در اصطلاحات و عبارات است و کتب اقلیدس

(2) on fol 13 و بعضی محسوطی و مساحت

(3) on fol 173 در ارباعی و بعضی خواص اعداد

(4) on fol 151^o در علم محسوطی و بعضی علم اعداد

Jumlah V On Metaphysics (علم اعلی که علم الهی است) in two *Fann* —

(1) on fol 21 در آثار آن و عالم خدای و روحانی

(2) on fol 222 و احب الوجود و وحدانیت او و تعریف حلال او

و کیفیت فعل و عذاب او*

Khatimah in four *Qutub* —

(1) on fol 234^o The fundamental principles of faith (در اصول
دینی)

(2) on fol 294^b The secondary points (در امور دینی بعلق دارد)

(3) on fol 331^b Ethics and politics (در امور دینی که منحصراًست
در تهذیب اخلاق و سیاست مصلحتی و مدنی)

(4) on fol 367^b Rules of religious life, Sûfism, etc (در بیان
اصول طایفه راه حق را دانستن آن در بایست مورد در سلوک راه حق)

The contents of the work are fully given in Jahrbucher, vol 88, Anzeigebblatt, pp 17-21 See also Rieu, II, p 434, G Flugel vol I, p 35, Ethic, Ind Office Lib Cat 2219, W Pertsch, Berlin Cat p 340 Hâj Khal vol III p 201, Mélanges Asiatiques vol II, p 57

Written in small learned Nasta'liq

Dated Haydarâbâd Goleonda, Rabi I A H 1027

Scribe علی بن حسین

The title-page contains a biographical notice of the author Qutb-ud-Dîn Shîrâzî (copied from the Taḍkirah of Taqî Auhadî), by the donor's father Maulavi Muhammad Bakhsh Khân dated 25 Dûlqa'd, A H 1272

On the same page is a note by Muhammad Ali ul-Husayni, dated, Sûrat A H 1166

No 907

fol 376, lines 20 size $11\frac{1}{4} \times 6\frac{1}{4}$, $7 \times 3\frac{1}{4}$

نَعَائِسُ الْعَمُونَ

NAFÂ'IS-UL-FUNÛN.

The well-known encyclopædia of science

Author Muhammad bin Mahinûd ul-Âmulî محمود بن محمود الأملى

Beginning —

حمد و ثنا و شکر منی انتہا حسب بادشاہی را کہ افکار ادکنا و ابطار

عقلا الح *

The author, a bigoted Shî'ah, flourished during the reign of the Ilkhânî sovereign Sultân Uljâtû (A H 703-716 = A D 1304-1316) Besides this work he wrote commentaries upon the Kulliyât of the Qânûn of Ibn-i Sînâ upon the Kulliyât of the Qânûn of Sharaf-ud-Dîn Îlâkî, and upon the Mukhtasar fil Usûl of Ibn-i-Hâjib

We are told in the preface that the author had an eager

fondness for science which he learnt from eminent scholars of his age. After eulogising the reigning sovereign Shaykh Jamal ud Din Abu Ishaq Mahmud Shah (A H 742-754 = A D 1341-1353) he dedicates the work to a certain wayir who is designated by several honorific titles and for the insertion of whose name a blank space is left. The date of composition given in the work is A H 735 = A D 1335 but the historical portion of the work is brought down to A H 736 = A D 1336. The preface in which the name of Sultan Abu Ishaq is mentioned must therefore have been written after the composition.

The work consists of two parts called *Qism* the first of which deals with modern or Muslim sciences and the second with those of the ancients. Each *Qism* is subdivided into several sections called *Magalah*.

The present MS ends in the middle of the fifth *Bab* of the first *Qism* treating of the history of the kings from the time of the Abbāside down to the author's time. The concluding words are

اس صغف کتب و کتب سی سال باشد بمود دایم معلو بدست
اکدوں و کتب حدیث سال است

The full title of the work given in the preface is
عناصیر العیون

Detailed descriptions of the work are given in G. Flugel i pp 38-42. Rieu ii p 435. Ethé Bodl Lib Catalogue No 1493 and Ethé India Office Lib Catalogue No 2221. See also W. Pertsch Berhn Catalogue p 148. 7 pp 164-167 and p 352. 2. Wiener Jahrbücher vol 61 Anzeigebblatt pp 2-10. Mélanges Asiatiques iii p 734 and v p 261. Reliatsch Catalogue raisonne p 59 No 44. Haj Khal vol iv p 100 and vi p 361 etc.

No 908

fol 354 line and size same as above

Continuation of the preceding copy beginning with the concluding portion of the fifth *Bab* of the first *Qism* —

حدیث سال است اس صغف از جواب دایم هر چند ناممل بمود

Both the copies are written in fair Nasta'liq by the same scribe within coloured borders with an illuminated head piece and a double page Unwan at the beginning of the first copy.

A full table of contents, occupying thirty-two pages, is prefixed to the first copy

Not dated, apparently 17th century

No. 909

fol 753, lines 19, size $11\frac{1}{2} \times 7\frac{1}{2}$, 8×5

The same

A complete copy of the *Nafâ'is-ul-Funûn*, comprising both *Qism*
Beginning as usual —

حمد و ثنا و سكرى انما الله *

A blank space, intended for the insertion of the name of the wazîr to whom the work is dedicated is left blank in the preface in this copy also

The MS written in ordinary *Ta'liq*, is in a damaged condition

A list of the contents is given at the end of the copy

The seal of Nawwâb Sayyid Vilâyat 'Alî Khân of Patna is found at the beginning and end of the copy

Dated Ramadân, A H 1219

No 910.

fol 969 lines 21 size $12 \times 7\frac{1}{4}$ $9 \times 4\frac{3}{4}$

جواهر العلوم همایونی

JAWÂHIR-UL-'ULÛM-I HUMÂYÛNÎ

A very large and extremely rare encyclopædia of different sciences

Author Muhammad Fâdil bin 'Alî bin Muhammad ul-Miskînî
ul-Qâdî us-Samarqandî محمد فاضل بن علی بن محمد المسکنی القاضی
السمرقندی

Beginning —

فاضلتین منظومات حواهر علوم و تصدیقات مصدقات اصل و کاملترین

مکتوبات نواند رسوم و تالذات مولعان کامل الله *

The author tells us in the preface that from his early age he devoted himself to the pursuit of knowledge and availed himself of the teachings of eminent scholars of the age After studying the works حدائق الانوار (see Nos 907-909), بحار الفوائد و معرائس العنبر

Imam Fakhr ud Din Razi d. A.H. 606 = A.D. 1209 see Hajj *l*ha l vol II, p. 19) and سنن الانبار, he wrote the present work treating of one hundred and twenty sciences علم و سب علم. He eulogises the reigning sovereign Muhammad Humayun Padishah to whom he dedicates the work. The historical portion is brought down to the re accession of Humayun A.H. 962 = A.D. 1554

The work is divided into a *Muqaddimah* three *Maqalat* and a *Khatimah*

Unfortunately the arrangement of the folios is confusing in several places. There are also several lacunae and spaces for headings are left blank in several places. The arrangement of the subjects in the text differs considerably from the order in which they are given in the list at the beginning of the work.

Contents of the work as given in the list at the beginning —
Muqaddimah in three *Qism* fol. 2^b —

- (1) قسم اول در بیان شرف علوم و اهل علم
- (2) قسم دوم در بیان تعریف و تقسیم
- (3) قسم سوم در بیان تعداد و انواع و بوسیله این کتاب

Maqalah I fol. 4^b

Each *Maqalah* comprises two *Qism* subdivided into several *Bab* each treating of a separate subject

First *Qism* in twenty two *Bab* —

- (1) باب اول در علم خط
- (2) باب دوم در علم ادسا
- (3) باب سوم در علم شعر
- (4) باب چهارم در علم فایده
- (5) باب پنجم در علم عروض
- (6) باب ششم در علم معما و حل معما و امثال حسن و ناسخ
- (7) باب هفتم در علم بدائع و صنائع شعری و اظهار مصرع
- (8) باب هشتم در علم لطائف و مطالبات
- (9) باب نهم در امثال و حکایات ترسیل حسنه و استعارات
- (10) باب دهم در علم لعب
- (11) باب یازدهم در علم هجو
- (12) باب دوازدهم در علم نکو

- (13) باب بیستم در علم معارفی
 (14) باب چهزدهم در تمام بیان
 (15) باب پادشاه در علم معارف معقوله و معقوله
 (16) باب سادهم در علم عقاید
 (17) باب ششم در علم معروف و المیات
 (18) باب هفتم در علم امور عامه
 (19) باب نهم در علم اعراض
 (20) باب دهم در علم حکم
 (21) باب یازدهم و یکم در علم مدنی
 (22) باب بیستم و دوم در علم مناظره و ادب حکم

Second Qism, in twelve Bāb —

- (1) باب اول در علم قصص الانبیاء
 (2) باب دوم در معروف و تاریخ ملوک و دین که قبل از عهد نبی و
 انجیل بود +
 (3) باب سیوم در علم یرالدی و بیان معجزات و ذکر معراج
 (4) باب چهارم در معروف و افعاف و عزوات مدنی و بیان اوصاف +
 حالت کعبه +
 (5) باب پنجم در معروف و اوصاف و احوال و معیاری
 (6) باب ششم در معروف و تاریخ سلاطین که بعد از عهد نبی و
 تا عهد نددکان و رت صاحبقران *
 (7) باب هفتم در معروف و تاریخ نددکان و رت صاحبقران و اولاد
 و احوال و بزرگواریان +
 (8) باب هشتم در علم ادب
 (9) باب نهم در علم معالاف عالم
 (10) باب دهم در علم بیرو مقامات طیفه اولی از اولیا
 (11) باب یازدهم در معروف و مرافعات و مقامات طیفه بانه از
 مسایح طریقه از احوال و بیرو و بیروهم و بیان معارف
 و مرافعات اولیا و بیان طرح و وضع حالت کعبه +
 (12) باب دوازدهم در بیان عجائز و المتهارفات و امور ابروی
 و نیدوی و دندوی *

Maqalah II fol 143^a

First Qism in twenty two Bab —

- (1) باب اول در مذهب اخلاق
- (2) باب دوم در علم تکلیف نفس از ارباب دینیه
- (3) باب سوم از علم معاش در معروف حقوق والدین و اولاد
- (4) باب چهارم در بیان معاملات با رَحاب
- (5) باب پنجم در معروف اَداب استیضاح
- (6) باب ششم در معروف حقوق ممالک
- (7) باب هفتم در معروف خیرات
- (8) باب هشتم در علم محاسن و محاسر
- (9) باب نهم از علم اَداب ملوک و در بیان علم حقوق رعایا بر ملوک
- (10) باب دهم در علم حقوق ملوک بر رعایا
- (11) باب یازدهم در بیان معروف خواهرنامه
- (12) باب دوازدهم در بیان معروف وِس نامه بعضی از حیوانات
- (13) باب سیزدهم در بیان معروف فرستاده
- (14) باب چهاردهم در بیان معروف نار نامه عذرة
- (15) باب پانزدهم در علم سرسریج اصفا
- (16) باب شانزدهم در معروف کلمات طبعی
- (17) باب هجدهم در بیان اَسَد سبب ضرر و نفعی بها
- (18) باب هیجدهم در بیان علم بعضی
- (19) باب بیست و نهم در بیان معاملات طبعی
- (20) باب سی و یکم در بیان حمدات
- (21) باب سی و دوم در بیان علم مرادین بعضی معروف از نُه معرفه و مرکبه نزدیک حرف نهی *
- (22) باب سی و سوم در بیان امراض طبی

Second Qism in nineteen Bab —

- (1) باب اول در علم عادات بر مذاهب اربعه
- (2) باب دوم در علم مذاکرات و تکلیفات
- (3) باب سوم در معاملات

- باب چهارم در معروف ، عفو و شهادت و ماناس ، نهذه (4)
 المسطورات *
 باب پنجم در علم هونان و نمایان (5)
 باب ششم در علم فرائض و قسم ، سواریه ، و ایراد فواید (6)
 چند خبر ، دست ، و صرف و قسم ، و سکه حساب *
 باب هفتم در علم ادب القاصی و متعارفات (7)
 باب هشتم در علم سلوک ، (صکوک ، read) و ممالکات (8)
 باب نهم در علم محاضرو دعاوی (9)
 باب دهم در علم سبالات (10)
 باب یازدهم در علم فتوی (11)
 باب دوازدهم در علم اصول فقه (12)
 باب سیزدهم در علم احتساب (13)
 باب چهاردهم در علم صدق و اصطلاح و حلقه و حریم ، اکثر (14)
 حیوانات *
 باب پانزدهم در علم ان و انکام (15)
 باب شانزدهم در علم آداب طعام (16)
 باب هجدهم در معروف ، امور مناجاة (17)
 باب هیجدهم در معروف ، فواید متعارفه و لطائف ، مجتمعه و فقه (18)
 باب نوزدهم در علم موعظه و درایج (19)

Maqâlah III, fol 789^b

First Qism, in twelve Bâb —

- (1) باب اول در علم تفسیر و حل الفاظ مشکلة قرآنی
 (2) باب دوم در علم فرائض و سجدات
 (3) باب سوم در علم راض اوران فتویه و ترجمه و صدقه برده
 و حرب النحر (و) سور و آیات *
 (4) باب چهارم در علم ادعیه مانوره و دعوات مسهورة
 (5) باب پنجم در علم حدیث ،
 (6) باب ششم در علم اصول حدید ،
 (7) باب هفتم در معروف ، فواید و اصطلاحات صوفیه
 (8) باب هشتم در علم اوک ،

- (9) باب نهم در علم توحید و مراتب انکشاف
- (10) باب دهم در معرفت مساعدا
- (11) باب یازدهم در معرفت مقامات و مراتب آن
- (12) باب دوازدهم در علم حقیقت

Second Qism in thirty three Bab —

- (1) باب اول در معرفت تقویم ی و صبری و احسان ساعات
- (2) باب دوم در معرفت احکام تقویم شدکة نجومی
- (3) باب سوم در معرفت احکام نجوم
- (4) باب چهارم در علم شعب
- (5) باب پنجم در علم اصطلاحات بیان آن
- (6) باب ششم در معرفت کواکب
- (7) باب هفتم در معرفت اقالیم سعه
- (8) باب هشتم در علم صور کواکب
- (9) باب نهم در معرفت مسالک و ممالک
- (10) باب دهم در علم نجوم
- (11) باب یازدهم در علم آداب و صف
- (12) باب دوازدهم در علم حروف
- (13) باب سیزدهم در علم حروف جامع
- (14) باب چهاردهم در علم اب
- (15) باب پانزدهم در علم درختات
- (16) باب شانزدهم در علم کتب
- (17) باب هجدهم در علم سمن
- (18) باب نوزدهم در علم بقعة اسما و شرائط آن
- (19) باب بیستم در علم کواکب
- (20) باب بیست و یکم در علم عوام
- (21) باب بیست و دو در علم زمین
- (22) باب بیست و سه در علم حساب
- (23) باب بیست و چهار در علم مساحت و حر افعال و بیان منصرفات
- (24) باب بیست و پنج در علم اسدعا (sic)
- (25) باب بیست و شش در علم مقامات

- (26) باب دهم، و ششم در تعییر حروف
- (27) باب دهم، و ششم در معروف احتلااحات و علم شانه و معروف
تعال
- (28) باب دهم، و ششم در معروف، طالع موالد و رائحه و طالع
- (29) باب دهم، و ششم در معروف اس کال اولیدس
- (30) باب سی ام در علم متوسطات
- (31) باب سی و یکم در علم موسیقی
- (32) باب سی و دوم در علم ده و دهم که حکماء شده در این
تمام کتب معتبره رسیده، کرده اند +
- (33) باب سی و سوم در علم بطریق

در اعصاب فیاض و احوال آحر *Khâtimah*

Written in careless Nasta'liq

Not dated ; apparently 19th century

No. 911

fol 400 lines 10, size 12½ x 8, 7½ x 5

تکفة الهند

TUHFAT-UL HIND.

A work dealing with some of the arts and sciences of the Hindûs, in two volumes

Author Mirzâ Khân ibn Fakhr-ud-Dîn Muhammad امیرا خان ابن
محر الدین محمد

In Rieu 1, p 62 where a copy of the work is noticed, the author is called Muzâ Muhammad B Fakhr-ud-Dîn Muhammad

Beginning —

الحمد لله رب العالمین ... اما بعد چنین گوید مس حادث

هدیدان آله *

We are told in the preface that the author wrote this work in 'Ālangîr's reign at the request of Kûkultâsh Khân (governor of Multân, who afterwards received the title of Khânjahân), for prince Mu'izz-ud-Dîn Jahândâr Shâh

The work is divided into a *Muqaddimah*, seven *Bâb* and a *Khâtimah*, as follows

Muqaddimah on the Hindu system of writing

Bab I on prosody (*مِثْل*)

Bab II on rhyme (*رِك*)

Bab III on figures of speech (*النَّكَار*)

Bab IV on the theory of love (*سِنْكَارِيس*)

Bab V on music (*مِثْلَب*)

Bab VI on sexual science (*كَوَك*)

Bab VII on physiognomy (*سَامْدَرِك*)

Khātimah on idioms

The present MS comprising the first volume ends with the first portion of the fifth *Bab* with the following words

و تمام تعداد سه مانرا باشد بدی سکل

No 912

fol 300 lines and size same as above

A continuation of the preceding copy comprising the last portion of the fifth *Bab* and the remaining part of the work

Beginning —

بدی شکل هسناد و دهم ماردی نال دیون معدرة اله

Both the volumes are written in beautiful bold Ta liq

Dated 27 Ramadan A H 1211

Scribe سرف علی ساکی مازفره

No 913

fol 371 lines 23 size 14 x 7½ 9 x 5

ساهد صادق

SHÂHID-I-SÂDIQ

A vast and somewhat rare encyclopædic work containing religious moral philosophical political ethical historical and cosmographical matter and miscellaneous notices and obituaries

Author Muhammad Sâdiq bin Muhammad Salih ul Isfahani
ul Azadani صالیه الامصهانی الارادانی

Beginning —

الحمد لله تعالى و منه المبدی و الاله المبدی

A detailed account of the author has been given in connection with his historical work *Subh-i Sâdiq*, No 471

We learn from the preface to the present work that Sâdiq commenced the work in A H 1054 = A D. 1644, and devoted three years to it, when he was interrupted by a journey to Jaunpûr, where he put the materials in order, and completed the task. He mentions A H 1056 = A D 1646 as the current year

The work is divided into five *Bâb*, subdivided into numerous *Fasl*, and a *Khâtimah*

Contents

Bâb I, treating of God, the Prophet, prophetship, saintship, faith, Islâm, good and bad deeds, etc

باب اول در ذکر خدا و رسول و نبوت و ولایت، و ایمان و اسلام و منافع و سیئات بود on fol 5^b, in 107 *Fasl*

- * فصل اول در حد و سباسب ایرد تعالی
- * فصل دوم در حد و صانع حل و علا
- * فصل سوم در توحید
- * فصل چهارم در معرفت حق تعالی
- * فصل پنجم در صفات و افعال حق
- * فصل ششم در تسبیح و ذکر
- * فصل هفتم در ذکر مناجات
- * فصل هشتم در دعا
- * فصل نهم در بعد رسول الله صلی الله علیه و آله و سلم
- * فصل دهم در صلوة و سلام بر سید الانام صلی الله علیه و سلم
- * فصل یازدهم در معراج
- * فصل دوازدهم در مقام خلعتی راشدین
- * فصل سیزدهم در دوستی اهل بیت و منافق
- * فصل چهاردهم در ذکر صحابه و تابعین
- * فصل پانزدهم در نبوت
- * فصل شانزدهم در ولایت
- * فصل هفدهم در معجزات
- * فصل هجدهم در کرامات
- * فصل نوزدهم در اسلام و ایمان

فصل نهم در تعلید و احیاء *

وصل و انکم در مذهب و اختلافات آن *

فصل سبب و دوم در ذکر و افعال *

فصل نسیب و رسوم در ذکر مدعیان الوهیت و نبوت *

فصل ۱ رحبام در کفر *

فصل و اسماء الحيات و اربداد *

فصل نهم و ششم در باب تفسیر *

فصل و هجتم در دماسنج •

وصل نسب و م در کس هدوک *

فصل سب و دهم در فتنه *

فصل سیم در توبه و استغفار *

وصل سی و یکم در دماص و اعداد *

فصل سی و دوم در شریعت و تکلیف *

فصل سی و سوم در نسب *

فصل سی و چہارم در علم و عمل *

فصل سی و نہم در حیرت، احتیاج و

فصل سی و ششم در قصه و قدر *

فصل سی و ہفتم ہون سعاد و شغاب :

فصل سیم : و هشتم در عرو دل *

فصل سی و دہم در باب وسائے

وصل جهام در طاعت عبادت *

فصل چہل و نکم در رعد و برق *

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 فصل چهل و نهم در فتنه *
 وصل پنجاهم در معروف، مسموم و فتنه *
 فصل پنجاه و یکم در مساحد *
 فصل پنجاه و دوم در تصور *
 وصل پنجاه و سوم در وجد و سماع *
 فصل پنجاه و چهارم در شمع و مرید *
 وصل پنجاه و پنجم در ریا *
 فصل پنجاه و ششم در مخالفت، نفس *
 وصل پنجاه و هفتم در ریاضه *
 فصل پنجاه و هشتم، تم در تحرک و تعلق *
 فصل پنجاه و نهم در توکل *
 وصل شصتم در فناء *
 فصل شصت و یکم در صدر *
 وصل شصت و دوم در شکر *
 وصل شصت و سوم در سکینه *
 وصل شصت و چهارم در رضا و تسلیم *
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 وصل شصت و ششم در یقین *
 فصل شصت و هفتم در نبات و استقامه *
 وصل شصت و هشتم، تم در خوف *
 فصل شصت و نهم در رجا *
 وصل هفتادم در یاس *
 فصل هفتاد و یکم در امن *
 وصل هفتاد و دوم در احلاق و هدیه، آن *
 وصل هفتاد و سوم در عادت *
 وصل هفتاد و چهارم در ادب *
 وصل هفتاد و پنجم در انکسار و هم نفس *

- فصل هعداد و سسم در حس طس *
 فصل هعداد و هعتم در نواصع *
 فصل هعداد و ه در نكته و سلام *
 فصل هعداد بهم در نكتر و عكس *
 فصل هسنادم در عرور *
 فصل هسناد و نكم در نفاخر *
 فصل هسناد و دوم در مدح و دم *
 فصل هسناد و سوم در نكر حمل *
 فصل هسناد و چهارم در نك احدا و اسما *
 فصل هسناد و نكتم در احسان *
 فصل هسناد و سسم در مكافات محاربات *
 فصل هسناد و هعتم در عفو *
 فصل هساد و هستم در شعاع *
 فصل هساد و بهم در اندام *
 فصل بودم در حلم *
 فصل بود و نكم در سرم و حنا *
 فصل بود و دوم در رحم *
 فصل بود و سوم در رفق و سدد *
 فصل بود و چهارم در مدارا و مواس *
 فصل بود و نكتم در عصب *
 فصل بود و سسم در ١ - *
 فصل بود و هعتم در حرص *
 فصل بود و هستم در طمع *
 فصل بود و بهم در استعنا *
 فصل مدم در كرم و فصلت ان *
 فصل صد و نكم در قنوت و مروت *
 فصل صد و دوم در منت *
 فصل صد و سسم در احذار *

- و فصل صد و چهارم در سوال *
- و فصل صد و پنجم در هدیه *
- و فصل صد و ششم در اسراء *
- و فصل صد و هفتم در نحل *

Bâb II, treating of sovereignty, government, rules and precepts relating to administration

باب دوم در ریاست و سلطنت و حکومت و آداب و متعلقات آن
on fol 66^a, in 77 *Fasl*

- و فصل اول در حاکم و ریاست *
- و فصل دوم در خلافت و امامت *
- و فصل سوم در سلطنت *
- و فصل چهارم در ذکر برخی از خطامای ملوک *
- و فصل پنجم در احوال و همه *
- و فصل ششم در حفظ ناموس سلطنت *
- و فصل هفتم در حکم و رعایت آن *
- و فصل هشتم در سیاست *
- و فصل نهم در مهلبت *
- و فصل دهم در اکال بودن سلطان *
- و فصل یازدهم در فرصه *
- و فصل دوازدهم در مسورت *
- و فصل سیزدهم در تدبیر و تقدیر *
- و فصل چهاردهم در عزم و حرم *
- و فصل پانزدهم در عجله و تانی *
- و فصل شانزدهم در تجربه *
- و فصل هفدهم در عمل فرمودن *
- و فصل هجدهم در عزل و نصب *
- و فصل نوزدهم در وزارت و آداب آن *
- و فصل بیستم در مال سلطان و کتاب دیوان *
- و فصل بیست و یکم در تدبیر و آداب *

- فصل دوم در رسولان و کار انسان *
- فصل سب و سوم در رعایا و دهائیس *
- فصل سب و چهارم در رزاع *
- فصل ست و پنجم در قضا و آداب آن *
- فصل ست و ششم در فتوی *
- فصل سب و هفتم در احکام *
- فصل سب و هشتم در امامت حدود *
- فصل سب نهم در معاملات و احوال *
- فصل سبم در رشوف *
- فصل سی و یکم در شهادت *
- فصل سی و دوم در قسم *
- فصل سی و سوم در عدل *
- فصل سی و چهارم در ظلم *
- فصل سی و پنجم در قتل *
- فصل سی و ششم در قصاص و دیب *
- فصل سی و هفتم در عارف و سنی *
- فصل سی و هشتم در حدس *
- فصل سی و نهم در بار دانی سلطان *
- فصل چهارم در تربیت و تربی بازگاه *
- فصل چهل و یکم در ناح و د *
- فصل چهل و دوم در سکه و ا *
- فصل چهل و سوم در علم و رایت *
- فصل چهل و چهارم در تربیت *
- فصل چهل و پنجم در خانم *
- فصل چهل و ششم در ا *
- فصل چهل و هفتم در فرش *
- فصل چهل و هشتم در ام در من سلطان با علما و دما *
- فصل چهل و نهم در صحبت سلطان ر آداب آن *

- وصل پنجاهم در آداب ندیمی *
 وصل پنجاه و یکم در رکوب و نرول *
 وصل پنجاه و دوم در لاسکر کشیدن و سحر کردن *
 وصل پنجاه و سوم در صلح و جنگ و آداب آن *
 وصل پنجاه و چهارم در درع و سلاح *
 وصل پنجاه پنجم در جهاد و شهادت *
 وصل پنجاه و ششم در شجاعه و حسن *
 وصل پنجاه و هفتم در هریمه و فرار *
 وصل پنجاه و هشتم در ذکر بعضی از بدایع معارف *
 وصل پنجاه و نهم در ذکر برخی از تدبیرات *
 وصل پنجاه و دهم در کینه و کینه *
 وصل پنجاه و یکم در صفت سالار سپاه *
 وصل پنجاه و دوم در ترقیه و تجوید سپاه *
 وصل پنجاه و سوم در مرسوم دادن به سپاه *
 وصل پنجاه و چهارم در داشتن سپاه و حفظ ایشان *
 وصل پنجاه و پنجم در نگاهداشتن مراثت سپاه و رعایت *
 وصل پنجاه و ششم در اسم و لقب *
 وصل پنجاه و هفتم در خدمت *
 وصل پنجاه و هشتم در ترقیه و حسم و خدم *
 وصل پنجاه و نهم در رعایت تریده و یافتگان *
 وصل هفتادم در رعایت حقوق خدمت *
 وصل هفتاد و یکم در طاعت و لاله *
 وصل هفتاد و دوم در ادای حقوق نعمت *
 وصل هفتاد و سوم در سعی کفران نعمت *
 وصل هفتاد و چهارم در وفا *
 وصل هفتاد و پنجم در عذر *
 وصل هفتاد و ششم در بددگی و ارادت *
 وصل هفتاد و هفتم در ذکر حواحه سرا *

Part III on reason knowledge efficiency and deficiency

باب سوم در عقل و علم و عیب و هنر و آنچه مناسب است بدین
on fol 116^a in 80 *hasl* —

- فصل اول در عقل و عیب *
- فصل دوم در حنون *
- فصل سوم در جمع *
- فصل چهارم در دگا و مهم *
- فصل پنجم در مکر و خدعه *
- فصل ششم در علم و حکمت *
- فصل هفتم در مبادیات علم *
- فصل هشتم در آداب علما *
- فصل نهم در مبادیات علما *
- فصل دهم در مبادیات علم و آداب آن *
- فصل یازدهم در مبادیات و مذاکره *
- فصل دوازدهم در تذکر و بسط *
- فصل سیزدهم در خطا و عیوب *
- فصل چهاردهم در حکمت و برهان *
- فصل پانزدهم در سوال *
- فصل شانزدهم در جواب *
- فصل هجدهم در مبادیات و مبالغه *
- فصل هیزدهم در اصول و احکام *
- فصل دوازدهم در ذکر عالم و حلال *
- فصل سیزدهم در جهل و تدوین *
- فصل سیزدهم در عیب و هنر *
- فصل سیزدهم در عیب و هنر و دوشی *
- فصل سیزدهم در کلام و سکوت *
- فصل سیزدهم در چهارم در فصاحت و سخن *
- فصل سیزدهم در فصاحت و بلاغت *
- فصل سیزدهم در فصاحت و سخن گفتن *

- فصل دهم ، و هفتم در اسرار و کتمان آن *
- فصل دهم ، و هشتم در صدق *
- فصل دهم ، و نهم در قول و فعل *
- فصل دهم در کذب *
- فصل سی و یکم در عهد و وفا *
- فصل سی و دوم در تهمینه ، و افترا *
- فصل سی و سوم در عیب *
- فصل سی و چهارم در شتم *
- فصل سی و پنجم در نمیمه و عمر *
- فصل و ششم در مزاج و مطائنه *
- فصل سی و هفتم در وعظ و نصیحت *
- فصل سی و هشتم در ذکر حدیث ، و واعظ *
- فصل سی و نهم در صورت بعضی از جهل *
- فصل چهارم در صورت بعضی از رسائل *
- فصل چهل و یکم در حدیث و کتابة *
- فصل چهل و دوم در دوات و قلم *
- فصل چهل و سوم در رسائل و مکاتبات *
- فصل چهل و چهارم در شعر *
- فصل چهل و پنجم در صله شجره *
- فصل چهل و ششم در معما *
- فصل چهل و هفتم در علم عروض *
- فصل چهل و هشتم در علم نواهی *
- فصل چهل و نهم در صورت ، و نحو *
- فصل پنجاهم در لغت *
- فصل پنجاه و یکم در نواذ *
- فصل پنجاه و دوم در فران شریه ، و تلاوت آن *
- فصل پنجاه و سوم در تعسار *
- فصل پنجاه و چهارم در حدیث *

- فصل دهکاه و دهم در دعوات *
- فصل دهکاه و ششم در کلام *
- فصل دهکاه و هفتم در فقه و اصول *
- فصل دهکاه و هشتم در طب *
- فصل دهکاه و نهم در معصیت عاصی *
- فصل سیم در نمازی *
- فصل ششم در نیک و بد عبادت *
- فصل هفتم در علم حروف *
- فصل هشتم در رسوم و علوم عربیه *
- فصل نهم در چهارم در علم دم و دهم *
- فصل دهم در علم و دهم در علم و دهم *
- فصل شصت و ششم در نظریه و نقاد *
- فصل شصت و هفتم در علم سانه *
- فصل هفتم در هشتم در کهناس *
- فصل شصت و نهم در تعبیر *
- فصل هفتم در جواب رنداری *
- فصل هفتم و نهم در هفتاد و نهم *
- فصل هفتم و نهم در اسطرلاب *
- فصل هفتم و نهم در بعضی از مسائل نجومی *
- فصل هفتم و چهارم در ترجیحی از احکام *
- فصل هفتم و دهم در علم حساب *
- فصل هفتم و ششم در مساحت *
- فصل هفتم و هفتم در ستان و استدعا *
- فصل هفتم و نهم در علم انساب *
- فصل هفتم و نهم در علم اخبار *

The seventy ninth *Fasl* on history forms a very valuable and interesting chronological compendium of prominent events. The births deaths and incidents connected with the lives of Muhammad and his companions the Imams kings eminent authors poets saints and other distinguished personages are given under each year in

chronological order since the date of the first year of the Hīrah down to A H 1040 = A D 1631, the year in which Shāh Jahān marched on the Deccan, foll 173^b-200^b

وصل هشتادم در امثال *

Bâb IV, on friendship, love, enmity, poverty, wealth, happiness, sorrow, play, exertion, travel, etc

باب چهارم در عشق و محبت و عداوت و فقر و غنی و عدس و عم و لہو و لعب و سعی و سفر و آنچه باین لائق بود on fol 200^b, in 75 *Fasl*

وصل اول در عیسی *

وصل دوم در شوق و دیوان *

وصل سوم در ہجرو وصل *

وصل چهارم در انس و وصال *

وصل پنجم در شہرت و ہموال *

وصل ششم در مجالس و مجالس *

وصل ہفتم در زیارت *

وصل ہشتم در تعذیم و تامل و آداب دوستی در مجالس *

وصل نہم در دوستی و آشنائی *

وصل دہم در دوستی و عداوت *

وصل یازدہم در شہادت و لجاج *

وصل دوازدهم در فقر *

وصل سیزدہم در غمی *

وصل چہاردهم در نکوہس مال *

وصل پانزدہم در جمع مال *

وصل شانزدہم در زور و نام *

وصل ہجدهم در خواہر *

وصل ہوزدہم در وعد و نسیہ *

وصل ہوزدہم در ہرص *

وصل بیستم در امانہ و امانہ *

وصل بیست و یکم در دردی *

وصل بیست و دوم در سعی *

- فصل نسیب و سوم در کسب *
- فصل نسیب و چهارم در سعل و نراع *
- فصل نسیب و پنجم در سفر *
- فصل نسیب و ششم در راه رفتن *
- فصل نسیب و هفتم در وطن و عرب *
- فصل نسیب و هشتم در نکاح و آداب آن *
- فصل نسیب و نهم در دنیا *
- فصل نهم در کسب منافع *
- فصل سی و دوم در نفاسی *
- فصل سی و سوم در حواشی *
- فصل سی و چهارم در زن و طلب آن *
- فصل سی و پنجم در حلال و حرام *
- فصل سی و ششم در سبزی و گرسنگی *
- فصل سی و هفتم در طب و کتب اکل *
- فصل سی و هشتم در آداب طعام خوردن *
- فصل سی و نهم در طعام دادن و فصلب آن *
- فصل چهارم در آداب سفره گستردن *
- فصل چهل و یکم در صدقات *
- فصل چهل و دوم در نکاح و طعام *
- فصل چهل و سوم در الوان طعام *
- فصل چهل و چهارم در لطافت *
- فصل چهل و پنجم در معطر و علا *
- فصل چهل و ششم در لباس *
- فصل چهل و هفتم در خلعت دادن *
- فصل چهل و هشتم در رنگ *
- فصل چهل و نهم در بوی *
- فصل پنجاهم در عیس و طوب *

- فصل پنجاه و نهم در ادب *
 فصل پنجاه و دوم در حذقه *
 فصل پنجاه و سوم در طلاوت *
 فصل پنجاه و چهارم در گریه *
 فصل پنجاه و پنجم در عم و وشم *
 فصل پنجاه و ششم در عسر و یسر *
 فصل پنجاه و هفتم در مرده و ملا *
 فصل پنجاه و هشتم در صبر و صبر *
 فصل پنجاه و نهم در تعزیه و ماتم *
 فصل پنجاه و دهم در لغو و فمار *
 فصل پنجاه و یکم در درد *
 فصل پنجاه و دوم در طریح *

The sixty-second *Fasl* on Chess contains several problems illustrated by diagrams

- فصل پنجاه و سوم در حورنگ *
 فصل پنجاه و چهارم در گنجینه *
 فصل پنجاه و پنجم در لغوای دیگر *
 فصل پنجاه و ششم در جوگان بازی *
 فصل پنجاه و هفتم در سکار و آداب آن *
 فصل پنجاه و هشتم در شراب و نکوهش *
 فصل پنجاه و نهم در مستی *
 فصل هفتادم در صفا و شراب و آداب شرب *
 فصل هفتاد و یکم در ذکر برخی مستخوارگان *
 فصل هفتاد و دوم در نیک *
 فصل هفتاد و سوم در اندون *
 فصل هفتاد و چهارم در سرود و صفا آن *
 فصل هفتاد و پنجم در روض *

Bâb V, Universe, time, life, death, sphere, elements, nature, etc
 باب پنجم در عالم و زمان و بقا و فنا و موت و حیات و ذکر افلاک و
 عناصر و موالید و ما يتعلق بها on fol. 253^b, in 96 *Fasl* —

- فصل اول در عالم و حوادث آن *
- فصل دوم در دنیا و آخری *
- فصل سوم در نکوئیس دنیا و ظالمان *
- فصل چهارم در ترک دنیا *
- فصل پنجم در دنیا انقلاب دنیا *
- فصل ششم در زمان *
- فصل هفتم در حصول *
- فصل هشتم در انام و لدالی *
- فصل نهم در صلح و شقی *
- فصل دهم در سال و ماه *
- فصل یازدهم در عمر *
- فصل دوازدهم در عذمت دانستن عمر *
- فصل سیزدهم در عفت *
- فصل چهاردهم در کودکی و جوانی و پیری *
- فصل پانزدهم در محاسن *
- فصل هجدهم در روح و جسم *
- فصل نوزدهم در حداد و موت *
- فصل بیستم در دنیا *
- فصل بیست و یکم در حداد *
- فصل بیست و دوم در قدر *
- فصل بیست و سوم در مبرات *
- فصل بیست و چهارم در مریضه *
- فصل بیست و پنجم در حسرت و نسر *
- فصل بیست و ششم در محاسنه و نواب و عتاب *
- فصل بیست و هفتم در نهی *
- فصل بیست و هشتم در اعزاف *
- فصل بیست و نهم در نورج *

- واصل سییم در اولاد *
 فصل سی و یکم در کواکب *
 واصل سی و دوم در انعداد احرام *
 واصل سی و سوم در هفتاد فلک و عناصر *
 واصل سی و چهارم در آتس *
 واصل سی و پنجم در باد *
 واصل سی و ششم در آب *
 واصل سی و هفتم در خاک *
 واصل سی و هشتم در نباتات *
 فصل سی و نهم در ریاضات *
 واصل چهارم در اثمار *
 واصل چهارم و یکم در اسرو بر و نارار *
 واصل چهارم و دوم در رعد و برق *
 واصل چهارم و سوم در شهاب *
 فصل چهارم و چهارم در فوس و فرج *
 واصل چهارم و پنجم در عیون و انعجار آن *
 فصل چهارم و ششم در آتار *
 واصل چهارم و هفتم در انهار *
 واصل چهارم و هشتم در بکار *
 واصل چهارم و نهم در سعده *
 واصل دهم در مال *
 فصل دهم و یکم در هفتاد زمین و تقسیم آن باقالیم *

The fifty-first section contains maps of the seven climates and an alphabetical list of places, with their longitude and latitude, foll 281^a-305^b

- واصل پنجاه و دوم در بلاد *
 واصل پنجاه و سوم در حایه و سرا *
 واصل پنجاه و چهارم در ذکر سی از اندیشه عالم *
 واصل پنجاه و پنجم در حوار و حقون آن *

- فصل نیکاه و سسم در حمام *
- فصل نیکاه هفتم در مدرسه خانقاه *
- فصل نیکاه و هشتم در قلعه *
- فصل نیکاه و نهم در ملائکه *
- فصل شصتم د حس و شیطانی *
- فصل شصت و یکم د حیوانات *
- فصل ۸۰۰ د مردم در انساب *
- فصل شصت و سوم د ناحوح و ماحوح *
- فصل ۸۰۱ د چهارم د طب *
- فصل شصت و پنجم د حواس *
- فصل ۸۰۲ د سسم د طول قصر *
- فصل شصت هفتم د فوف صعب *
- فصل شصت هشتم د حس حمال *
- فصل شصت و نهم د صوت و سرب *
- فصل هفتادم د مینج *
- فصل هفتاد و یکم در سلم فراس *
- فصل هفتاد دوم در اختلاف *
- فصل هفتاد و سوم د ۱۰۰ *
- فصل هفتاد و چهارم د ناحی حدس *
- فصل هفتاد و پنجم د نسب ر حسب *
- فصل هفتاد و ششم در نوالد و نواسل *
- فصل هفتاد و هفتم د حقوق الدنی *
- فصل هفتاد و هشتم د اولاد *
- فصل هفتاد و نهم د احوال و امرا *
- فصل هشتادم در بر دین و مفاکک *
- فصل هشتاد و یکم د عرب *
- فصل هشتاد و دوم د عقب و عصم *
- فصل هشتاد و سوم در سهوت *

- فصل هشتاد و چهارم در نکوهش ترویج *
 فصل هشتاد و پنجم در طلاق *
 فصل هشتاد و ششم در ذکر ربا و نکوهش ایسان *
 فصل هشتاد و هفتم در اطائه *
 فصل هشتاد و هشتم در نوسه و ملاءنه *
 فصل هشتاد و نهم در مناسرت *
 فصل نودم در ربا و فساد *
 فصل نود و یکم در لواطه *
 فصل نود و دوم در آل *
 فصل نود و سوم در فرج *
 فصل نود و چهارم در حص *
 فصل نود و پنجم در تول و عایط *
 فصل نود و ششم در حوطه *

Khâtimah, containing proper names of persons and places, with fixation of their spelling and with short notices, arranged in alphabetical order

حاشیه کتاب در اسفند، on fol 341^b

A table of contents is given at the end of the preface, occupying foll 2^a-5^b

For other copies see Rieu n pp 775, Ethé, Ind office Lib Cat No 2226, W Pertsch, Berlin Cat p 167 See also C Stewart's Cat p 52

The MS, written in several hands, bears marks of collation. The latter portion of the copy, written by Najib 'Alī Khān, alias Sayyid Husayn ul-Hasanī, bears a colophon in which the scribe says that he completed the transcription at Shāhjahānābād in the garden of Shā'istāh Khān on Wednesday 16 Dūlqa'd, A H 1138, the eighth year of Mahammad Shāh's reign

[Amīr-ul-Umāiā Shā'istāh Khān, with his original name Abū Tālib, or Mirzā Murād, was the son of Wazīr Āsaf Khān and grandson of Nūrjahān's father I'timād-ud-Daulah. He was appointed Wazīr by the emperor Shāh Jahān. In 1047 = A D 1638 he was appointed governor of Berar, and in A H 1062 = A D 1652 to the important command of Gujārāt. He became governor of the Deccan in A H 1069 = A D 1659, and of Bengal in A H 1077 = A D 1666. He died in A H 1105 = A D 1694. The remnants of his tomb and his garden are still to be seen at Āgrah on the banks of the Jamnā.]

تاریخ شانزدهم دی مدهه سنه ۱۱۳۸ هجری و سنه هشتاد و شش
 محمد شاه ناسا عاری و ز چهار سده این کتاب که موسوم است به مساهد
 صادق تصدیف صادق صفهانی گدسخط جمع هزاران در دار التلاوه
 شاهجهان آباد د ناع شایسته حال مرحوم بدسخط بدده د گاه حالوی مداه
 بحسب سلی حال عرف سد حسنی العسلی صورت امام بددروب *

On the left side of the colophon is a note by a former anonymous owner of the MS in which he says that he purchased the MS through Mirza Murad Ali and Lala Bihari Lal on the 9th of May 1857 for rupees six only

No 914

fol 267 lines 21 size $7\frac{1}{4} \times 6$ $7\frac{1}{4} \times 4$

عول عسره

'UQŪL-I 'ASHRAH

A compendium of science

Author Muhammad Barāri Ummī ibn Muhammad Jamsīd bin Jabbarī Khan ibn Majnun Khan Qāqshal محمد براری امی ابن ابن جناری حال ابن مجنون حال قاقشال

Beginning —

حمدی که این درگاه گمرا ناسد و در این انسان نسیب که تواند

بکا آورد الع *

In the preface the author says that he wrote this work in A H 1084 = A D 1673 for the use and information of his friends. He incidentally mentions on fol 184^a that in the reign of Shah Jahan A H 1047 = A D 1637 he was present in an assembly at کواره, a dependency of Allahabad at a time when his friend Hibat Ullah was also present there. Later on fol 266 he says that once he visited the tomb of Sultan Husayn Sharqi at Jaunpur.

The work as its title indicates deals with the ten branches of intelligence and is divided into عول with numerous subdivisions styled کتب and فراسب. The main divisions are

I The celestial globe (در بیان کواکب) on fol 4ⁱ in sixteen فراسب and two کتب

II عقل دوم The Astrolabe (در اسطرلاب), on fol 56^b, in six فہم and three فراست

III عقل سوم The Geomancy (در رمل), on fol 64^b, in nine فہم and five فراست

IV عقل چهارم The terrestrial globe (در کرۂ زمین و اسکند دو منار), on fol 75^a in thirty-seven فہم and seven فراست

The twenty-second فہم, fol 146^a, contains short notices of eminent saints, the twenty-third fol 151^b, a most important section, deals with eminent authors and their compositions

V عقل پنجم Medicine (در علم طب), on fol 193^b, in sixteen فہم, twenty کیاست and ten فراست

VI عقل ششم Mountains (در حدال), on fol 233^b, in two فہم and one فراست

VII عقل هفتم Minerals vegetables and animals (در معدنیات), on fol 239^b, in six فہم and six فراست

VIII عقل هشتم Seas (در بحار), on fol 257^a in two فہم

IX عقل نهم Creations, inventions wonders (در وضع و اختراع), on fol 261^b, in three فہم

The tenth عقل, on Time and space (در زمان و مکان), is wanting, and the MS ends after the ninth عقل with the following versified chronogram expressing the date of completion of the work

یکی زیسان روی اتم ، فرمود
چو یرسدیم از علمای هر "هر"

A full table of contents is given at the beginning, foll 2^a-4^b

A copy of the work is noticed in Ethé, Bodl Lib Cat No 1495, and another in G Flugel, 1, p 43

Written in a careless Ta'liq

Apparently 18th century

A seal, dated A H 1277 and bearing the inscription بر اعدای دین, is found in some places

Emendations are occasionally found on the margins

No 915

fol 152 lines 19 size $12 \times 7\frac{1}{2}$ $9\frac{1}{4} \times 5$

رسحات العلوم

RASHHÂT-UL FUNÛN

An encyclopædia of sciences

Author Amin ud Din Khan bin Sayyid Abul Makarim bin Sayyid Amir Khan Husayni ul Harawi
 امين الدين خان بن سيد ابو المكارم
 بن سيد امير خان - بن السروي

Beginning —

سائنس سے تعارف اس معدود مطلق اس معدود درجہ را حل

شأنه الح *

The author tells in the preface that his object in writing the work was to make it accessible to students of Persian. A chronogram on fol 2 expresses the date of completion of the work.
 A H 1123 = A D 1711

The work is divided into sixteen *Rashhah* enumerated in detail with all the numerous subdivisions in a portion of the preface occupying nine folios. Contents —

Rashhah I Exegesis of the Quran علم تفسیر, fol 2^a

Rashhah II Traditional sayings علم حدیث fol 3^b

Rashhah III Fundamental principles of faith الايمان, fol 4

Rashhah IV Scholastic Theology عقائد و کلام, fol 5^b

Rashhah V Fundamental principles of the law اصول دین fol 7^b

Rashhah VI Law دین fol 8^b

Rashhah VII Doctrines of Sufism صوفیہ, fol 10

Rashhah VIII Science and its branches حکمت و تقسیم اسماء آن fol 14^a

Rashhah IX Medicine طب, fol 18

Rashhah X Practical Philosophy حکمت عملی fol 26

Rashhah XI Syntax نحو fol 34^b

Rashhah XII Flexion صرف fol 37

Rashhah XIII Rhetoric معانی fol 37^b

Rashhah XIV Eloquence دلی fol 40^a

Rashhah XV Ornaments of speech بدیع fol 41

Rashhah XVI History تاریخ fol 41^b

The sixteenth or the last *Rashhah* is an abridgment of universal history. It begins with Âdam, and is brought down to the death of Aurangzîb.

Written in ordinary Ta'liq

Dated Pûnah, Rabî II A H 1273

Scribe سند ا. ه. د. ابن سند - یب الله

No. 916.

fol 143, lines 17, size $8\frac{3}{4} \times 6$, $6\frac{1}{4} \times 3\frac{3}{4}$

مختصر مفید

MUKH'T'ASAR-I MUFÎD.

A short general compendium of science.

Author Sayyid Muhammad Aslam Bangâlî Pandwâ'î سند محمد

اسلام بنگالی پندوانی

Beginning

• سیدان الله حکمت بالغة حالی ارض و سموات برترند شامل الحج

The author, a native of Pandwâ in Bengal, tells us in the preface that he collected these scientific matters for his son Gulâm 'Alî from the works of 'Alâ-ud-Dîn Abû 'Alî Qûshjî, Hamd Ullah Mustaufî Qazwînî, Tûsî, Muhammad Baiârî, Maslih-ud-Dîn Lârî, and others. The date of composition of the work A H 1201 = A D 1787, is expressed by a versified chronogram at the end. The work is divided into a *Matlab* and twenty *Fâ'idah* as follows

مطل . در معرفت محرکات و مرکبات که مادی اسباب کائنات اند و هم
fol 2^a لرومات آن

• فایده اول در بیان عقول fol 11^b

فایده دوم در بیان احوال احرام علوی fol 12^b

• فایده سوم در بیان ملائکه و ملائکه عرس و مکان سموات fol 28^b

فایده چهارم در بیان صبح و شفق fol 29^a

فایده پنجم در بیان صبح و هلال و بدر fol 29^b

فایده ششم در بیان کسوف انبیا و کسوف ماه fol 30^a

فایده هفتم در بیان تاریخ سال و ماه و احوال آن از سنابور و ساعد fol 30^b

• فایده هشتم در بیان کون و فساد fol 36^b

• فایده نهم در بیان عناصر اربعه fol 37^a

- * فائده دهم در بنای انسان fol 117^a
- فائده نازدهم در بنای نفس انسانی و ارواح fol 119^a
- فائده دوازدهم در بنای حواس خمس ظاهر و حواس خمس باطن fol 122
- * فائده سیزدهم در بنای قوای ناعنه و قوای حادمه و قوای محدومه fol 124^a
- فائده چهارم در بنای قوای عقلیه fol 125^b
- فائده شانزدهم در بنای تکوین نطفه و سرخ و ترکیب اعضا fol 126^a
- فائده شانزدهم در بنای سن و عمر fol 132^a
- فائده هجدهم در بنای انواع که در تحت احسان ضایل است fol 134^a
- فائده هجدهم در بنای انواع اعداد احسان ضایل که آن را ردائی گویند fol 137^a
- فائده نوزدهم در بنای حس و ساطع fol 139^a
- فائده بیستم در بنای اسامی علوم حکمت بطری و حکمت عملی fol 140^b
- Written in ordinary Ta liq
Not dated 19th century

No 917

fol 75 lines 12 size 8 x 5½ 6 x 3½

فرمان جعفری

FARMÂN-I JA'FARÎ

A tract on logic theology natural philosophy etc

Beginning —

* بحلی طر عقل فلسفه افرین و مصباح ادیان و هم جمعیت گزین *

The author whose name could not be deciphered on account of a worm hole says in the preface that he wrote this tract at the request of Nawwab Mirza Ja far Ali Khan The date of completion given in the beginning is A H 1206 = A D 1791

The work is divided into three *Juz* and a *Khatimah* with numerous subdivisions unenumerated in the beginning of the work

The three *Juz* treat respectively of logic natural philosophy and metaphysics

Written in fair Ta liq

Dated 10 Muharram A H 1208

Scribe مدرا لال کدل

No. 918.

pp 529 (foll 264), lines 21, size 12 × 8½, 9 × 6½

قواعد المصدرین

QAWÂ'ID-UL-MASDARÎN.

A modern, but useful and interesting work of a heterogeneous nature, dealing with Persian grammar, rhyme prosody rhetoric, medical science, geography, history, astronomy and astrology, etc, with notices on miscellaneous subjects

Author Ahmad Ullah bin Muhammad Wâhid bin Shakhb Imâm Qurayshî احمد الله بن محمد واحد بن شيخ امام قريسي

Beginning —

ستایس حکمی که در ادراک ، بدون کمیتس حروف دور بین حکمای
مصر مشهور

In the preface the author tells us that he wrote this work in A H 1261 = A D 1845 to make his son fully conversant with the intricacies of Persian grammar

. . که رسالهٔ از قواعد فارسی چندان بهم ناید رسانند که از مطالع
جمع قواعد حروف ، و قواعد ترکیب ، صنعتی و مصادر و اشعار و لغات
تجدیس و نیز تحذیر و غرضه فوائد به تحصیل آید *

The work is divided into twenty sections, called *Bayân*, as follows —

- 1 p 5 در چگونگی زبان فارسی و علامت مرکبات صنعتی و صوریها و غرضه .
 - 2 p 13 در حروف معرّبات و اعراب و املا و تبدیلات حروف بهی و مصادر
 - 3 p 43 در معرّبات حروف مرکبات و اسمای صفت و وجه و ظرف و فاعل
و مفعول و چند الفاظ که معنی گوناگون پیدا نماید و حروف صبری
روح و غریبی روح و تفسیر اماله و ترجم و مسه و مسه نه
و اقسام اصوات و سینه و استعاره و الفاظ تحذیر و سجع و مقلوب
و صنایع اسمی و معنوی و اقسام نظام و کدیت آن -
 - 4 p 69 در مصدرات فارسی معنی صنعتی و صوریهای ، الف مهدود
- تا نای منتهای حکمای

- ر اسمای اعصای انسان ار سر تا قدم برین عربی و فارسی و هندی 7 p 113
- در اسمای امراض که از بدن انسان متعلق است در زبان عربی 6 p 117
- و فارسی و هندی *
- در اسمای ادوای مفردة که بتعددل مزاج انسان ضرور است 7 p 121
- در اسمای ادوای مرکب و احرای معدنی و خواص الادویه 8 p 126
- در اسمای آلات و افراد که بکار طبابت و خراج درکار است 9 p 130
- و بعضی ظروف ضروری *
- ر اسمای ارجار و راکه و انبار و برة و بندهای و حبوبات و اعدیاب 10 p 132
- که ر حورس انسان مخصوص است *
- در اسمای انسان و اکسای انسان و خا صف حیوان که برین 11 p 142
- عربی ظاهر و ماسی و مایع و راحف باشد *
- در اسمای بلاد و مقامات و اشجار و رودخانهها 12 p 159
- ر اسمای ران و سلاطین و حکما و جوانان و بیلوانان 13 p 175
- و منا ران و عبرة رو کار سلف معه تحقیق آتیا *
- در اسمای ا اب و نارحما و سلاحات و ماریاتی که بکار مطربان 14 p 200
- و سرود حیوانان می آید *
- در اسمای سی لحن اربد و دواودة مقام و سن آواره موسیقی 15 p 210
- و هفت خط خام خم و گنج خسرو برور و سی و هفت نام ستماب
و هفت آنسکده بازسان و هفت الزان با هفت سنارة و هر هفت آراس
رین و ربوزات و نه خواهرات و هفت فلم کتابت و اربع عناصر و حواس
~ و دانسته شده و سن حسب اربدیا *
- در اسمای هفت نسبت و هفت ~ 16 p 214
- گویناگون و دواودة ماء سمسی معه روح آسمان و ماء زمزی و هفت افالدم
با هفت سنارة و صفت هفت آسمان و کتف هفت زمین و عبرة *
- در ترکیب نوشتن حساب حمل و حروف ابعده و ایزان احسان 17 p 221
- و ادویه و عبرة و شمار اعدا معه گوانف آن *
- د قواعد و اسمای بجزر عروض که برای نظم ضرور است و ترکیب 18 p 227
- بقطع کردن معه فاعله و ردیف *

19 p 249 تخیس اللغات اَر الہ ، ممدودہ نایای ممدادہ تختای

20 p 523 در لغات ممدودہ نوبان فارسی و بعضی در عربی اَر الف ممدودہ

تایای ممدادہ تختای *

The MS breaks off abruptly at the beginning of the last section with the word *استان* under the letter *ب*

Written in fair Ta'liq

19th century

No. 919.

fol 105, lines 15, size $9\frac{1}{2} \times 6$, $6\frac{1}{2} \times 3\frac{1}{4}$

A fragment of a work of an encyclopædic nature

The preface is wanting, and it is impossible to say how many pages at the beginning are wanting. It opens abruptly thus, with the following heading —

المتعرفات حدد لغات و لغات و معدودات و حاصله آن اَر اصلاح حوهران

و الهاء حردمندان وارد شد اسه ، الح *

The subjects treated in this copy are —

Mineralogy fol 1^a, prosody and rhyme, fol 28^b, female beauties, fol 61^b, human bodies, fol 81^a, description of horses, camels, weapons, places, etc fol 93^a meanings of detached letters, fol 98^b, compound letters, fol 100^a

Neither the author's name, nor the title of the work could be ascertained. On fol 39^a-61^b the author reproduces the treatise on rhyme by 'Atâ Ullah bin Mahmûd ul-Husaynî (d ۱۱۹۹ = A D 1523) who extracted it from the *Maqta'*, or last section of his exhaustive work on the art of poetry, entitled *کمال الصنعة*. It is therefore evident that the present work was written after the death of 'Atâ U'llah

Written in ordinary Nasta'liq

Not dated, 19th century

ETHICS, POLITICS, PHILOSOPHY

No 920

fol 26 line 15 size $9\frac{1}{4} \times 6\frac{3}{4} \times 2\frac{1}{4}$

ترجمہ ناست سعادت

TARJUMAH-I BÂNAT SU'ÂD

A Persian paraphrase and explanation of Ka b bin Zuhayr bin Abi Sulma's (d. A.H. 41 = A.D. 661) famous Qasidah in praise of the Prophet

Translator Muhammad Ja'far محمد جعفر

Beginning —

بغل کرده اند روای شایسته که کعب و زحر در دین و دینش اینی

سلمی مری از مقام حورس ندون آمده الی

* The work begins at once with an account of the circumstances which led to Zuhayr's conversion to Islam and his composition of the Qasidah. The first Arabic *Bay'* begins thus on fol. 4^a

ناست سعادت سلمی الترم مندل الی اندا کرد سخن برای و عسی نا

مهربانی و سقیم طلب نماد از حصر ندونه الی

In the concluding lines it is said that Muhammad Ja'far translated this Qasidah by order of Shah Muhammad ul Ja'fari

Written in ordinary Indian Ta'liq

Not dated 19th century

No 921

fol 83 lines 15 size $9\frac{1}{4} \times 6\frac{3}{4} \times 7 \times 4$

شرح قصیده حمیرا

SHARH-I QASĪDAH-I HIMYARĪYAH

A Persian paraphrase and explanation of Sayyid Isma'il bin Muhammad bin Zayd bin Rabi'at ul Himyarī's (d. A.H. 179 or 171 = A.D. 79 or 787) famous قصیده حمیرا, also called composed in praise of the Prophet and his family

VOL. IX

Beginning —

بِسْمِ اللَّهِ يَا مَنْ أَعَدَّنا مِنْ مَعْدِنِ الدِّينِ الْمُخْتَارِ الْحَمْدُ

For the Arabic original see Loth Arabic Catalogue, No 371, XII

The translator's name is not given The commentary begins thus on fol 7^b —

الْحَمْدُ لِلَّهِ عَزَّ وَجَلَّ بِاللَّوِيِّ مَرْبَعٌ لَوِيٌّ بِالْكَسْرِ بِالْعَصْرِ مَدْعُوعُ الرَّمْلِ
الْحَمْدُ *

The commentary is preceded by a biographical sketch of Sayyid Ismâ'il with an account of the incidents connected with his interview with Ja'far Sâdiq, the sixth Imâm of the Shî'ah

Written in careless Ta'liq

Dated 28 Ramadân, A H 1253

Scribe سِدِّدُ الْهَيْبَةِ

The seals of Nawwâb Sayyid Vilâyat Alî Khân and Sayyid Khwushîd Nawwâb are found at the beginning and end of the copy

No. 922

fol 109 lines 17, size $8\frac{3}{4} \times 5$, $5\frac{3}{4} \times 2\frac{3}{4}$

سِرْحِ قَصِيدَةُ بُرْدَةِ

SHARH-I QASÎDAH-I BURDAH.

A Persian commentary on Sharaf-ud-Dîn Abû 'Abd Ullah Muhammad bin Sa'id Bûsirî's (died A H 694, 696, or 697 = A D 1295, 1297 or 1298) well-known Arabic Qasîdah in praise of the Prophet, entitled Burdah بُرْدَةُ

Commentator Gadanfar bin Ja'far Husaynî عَصْرُ بْنُ جَعْفَرِ بْنِ حُسَيْنِ

Beginning

مَرْوَرِ تَرْوِزِ كَلَامِیْ كِه اَرَاكَ نَدَا ، الْمَعْمُورِ قَصْدَةِ سَخْتِوَرِیْ اَرُو سَالْمَسَ

الْحَمْدُ *

For the Arabic original see Loth Arabic Catalogue p 237, J Aumer Arab Catalogue p 234, G Flugel I, p 465, W Pertsch, Gotha Arab Catalogue No 2275 Hâj Khal 'iv, p 523 etc, editions by Rosenzweig Vienna, 1824, and by Ralfs, Wien 1860, with Persian and Turkish metrical paraphrase and German translation

tion French translation by De Sacy in *Carcin de Tassé's Exposition de la foi Musulmane* pp 127-148

For other Persian commentaries on Burdah see *Etthe India Office Lib Catalogue* Nos 2647-2852

The present commentary is preceded by an introduction on the metre of the Burdah and begins on fol 3^b with the first *Bayt* of the Qasidah Each *Bayt* is followed by a grammatical and syntactical explanation after which follows the commentary usually introduced by the word معنی The Arabic text is written in red

Written in good Nasta'liq

Dated 28 Safar year not given apparently 17th century The original folios are placed in new margins

Scribe محمد فاسم

No 923

fol 168 lines 17 size 8½ × 4½ 14 × 2½

شرح قصیدہ نردہ

SHARH-I QASĪDAH-I BURDAH

A detailed but anonymous Persian commentary on Busiri's Qasidah

The work begins at once with the commentary on the first Arabic *Bayt* thus —

اسم تذکر حمدان الح الحوشر الذکر دن اورن الحار همسانه
الکیران جمع دی حدارند سلم د حب اسب د نادنه با اسم موقع الح *

The arrangement is that each *Bayt* of the Arabic original is immediately followed by meanings of its detached words introduced by the word الحوشر or الل then follows a grammatical explanation called الصرف then a syntactical explanation called النحو then a paraphrase introduced by the word منقول then a detailed mystical explanation of the *Bayt* called الکاب and finally a general summing up termed الحاصل

Written in minute Nasta'liq with occasional marginal notes

Not dated 18th century

No. 924

foll 41, lines 15 size $9\frac{1}{2} \times 5\frac{3}{4}$, $6\frac{1}{4} \times 3\frac{1}{2}$

شرح قصيدۀ برونه

SHARH-I QASÎDAH-I BURDAH.

Another Persian commentary on Bûsîrî's Qasîdah

Commentator Nizâm ud-Dîn ibn Muhammad Rustum bin
 نظام الدين بن محمد رستم بن
 عبد الله الحنكلى ثم الامانادى

Beginning —

دلمای بی انتہا و سپاس بدعیاس درای صانع علم فرد و مردم

In the preface the commentator tells us that he at first wrote
 an Arabic commentary on the Burdah and then the present in
 Persian

The author quotes verses from several poets, the latest of
 whom is Urfi who died in A H 999 = A D 1590

The meanings of detached parts of the Arabic *Bayts* are given
 first, and finally the substance

Written in fair Ta'liq

Not dated 19th century

Scribe حیدر الله

No. 925.

foll 44, lines 21, size $9\frac{1}{2} \times 6$, $7\frac{1}{2} \times 4$

شرح قصيدۀ برونه

SHARH-I QASÎDAH-I BURDAH.

Another Persian commentary on Bûsîrî's Qasîdah

Beginning —

قال الشيخ الامام العادل العلامة شرف الدين ابو عبد الله محمد بن

سعد الدوسرى الحج *

The name of the commentator is not given anywhere and the
 work begins at once with the commentary

The Arabic text, written in bold Naskh, is followed by an
 elaborate grammatical and syntactical explanation which is some-

times followed by a short paraphrase There is a lacuna on fol 40^v indicated by the following note در این مقام یک ورق نسیب

Written in ordinary Indian Ta'liq with occasional marginal notes

Dated 3 Jumada I A H 1101

Scribe محمد

No 926

fol 112 lines 19 size $7\frac{1}{2} \times 1\frac{1}{2}$ $6\frac{1}{2} \times 3$

شرح قصیدہ بردہ

SHARH-I QASÎDAH-I BURDAH

A defective and incomplete copy of a Persian commentary on Busiri's Qasidah i Burdah

The MS opens abruptly thus —

التمثال مسطور و مرادم کوناگون از کتب
حمول احرا حلال سند منوحد دکاه الهم

The commentary opens on fol 12 with the first *Bayt* of the Arabic thus —

امس تذکر حداد بدی سلم الهم الذکر ناد کردن و ناد اوردن حا
همسانه حدراں جمعس دو صاحب سلم الهم

Each Arabic *Bayt* is followed by meanings and explanation of detached words introduced by the word *المفردات* then follows the grammatical and syntactical explanation introduced by the word *التركيب* and finally a general summing up *حاصل القیوی*

The MS breaks off in the middle of the *Bayt* of the Arabic *Bayt* مع العتال فسل عنهم مصادمهم
و مثال احتمال سداند است و عدم نانو و انفعال و اس حاصل در

The MS is damaged and pasted over with patches throughout
Written in ordinary Nasta'liq

Not dated 18th century

No 927.

foll 356, lines 19 size $9\frac{1}{2} \times 6\frac{1}{2}$ $6\frac{1}{2} \times 4$

شرح دیوان علی

SHARH-I DÎWÂN-I 'ALÎ:

A Persian commentary upon the Arabic Dîwân of 'Alî bin Abû Tâlib

Commentator Husayn bin Mu'în ud-Dîn ul-Maybudî حسین بن معین الدین المبدی

Beginning

سلسلہ سعادت اسس و سکر عدادت لدس معدودی را کہ اعلام ندوب

والذی رب العالمین *

Husayn Maybudî who adopted the poetical *nom de plume* Mantiqî, was born, according to Sîm Mirzâ's *Tuhfat-i Sâmi*, in Maybud a village in Yazdajird [The correct reading is Maybud, and not Maybid or Mavbud as generally accepted by modern writers]. The author of the *Ansâb* (Gibb Memorial Series Edition fol 547^b) gives the following particulars of the place *بفتح المیم و سکون الیاء* *المنقوطة بالیاء من تحتها و صم البناء الموحدة و فی اخرها الدال المعجمة* وهو *بلدة بدوایى اصمساں من کور اصطخر فریة من برد حرد* *البحر* He studied philosophy in Shîrâz under Dawânî that is to say the celebrated philosopher Muhammad bin As'ad Dawânî who was born, A H 830 = A D 1426 and died A H 908 = A D 1502 (see *Habib-us-Siyar* vol III, juz 4 p 111) Husayn was a well reputed scholar of his time, and, according to Yahvâ Qazwînî's *Lubb-ut-Tawârîkh* (see No 469) was put to death A H 910 = A D 1504, at Yazd by the order of Shâh Ismâ'îl Safawî (A H 907-930 = A D 1502-1524) The author of the *Riyâd-ul-'Ulamâ* says that Husayn died in A H 912 = A D 1506 See also *Raudât-ul-Jannât*, p 258 Some others place Husayn's death in A H 904 = A D 1498, which seems improbable See also *Habib-us-Siyar*, vol III, juz 4, p 112 A collection of Husayn's letters is noticed in *Krafft*, p 27 and he is known as the author of some philosophical works and a treatise on astronomy See Hâj Khal, vol II, p 499 and VI p 474 His philosophical treatise *حام گیدی* is noticed in *Rieu* II, p 812

For the Arabic Dîwân of 'Alî, with its full title *انوار العقول* see the Arab Cat of the British Museum, *ممن کلام وصی الرسول*

p 276 & Flügel i pp 432-434 etc A Turkish translation of an Arabic commentary on the same *Diwan* by Mustaqimzadah Sa d ud Dīn b n Sulaymān was printed in Bulāq A H 1253

The commentary is introduced by a long discourse on the doctrines of Sufis and philosophers divided into seven sections called *فوائح*, on account of which the work is generally called *فوائح مبدی* or *کتاب فوائح مبدی* The seven sections are as follows —

Fatihah I on the true path followed by the elect fol 3^b

* *فائحة اولی در بیان راه راست که مسالوک اصفا است*

Fatihah II on the essence of God fol 13^b

* *فائحة دلیله در ذات خدا تعالی و تعالی*

Fatihah III on the names and attributes of God fol 21^b

* *فائحة نالیده اسماء و صفات*

Fatihah IV on the greater man or the macrocosm fol 30^a

* *فائحة رابعه در انسان کبیر*

Fatihah V on the lesser man or the microcosm fol 46^a

* *فائحة خامسه در انسان صغیر*

Fatihah VI on prophecy and sainthood fol 69

* *فائحة سادسه در نبوت و ولایت*

Fatihah VII on the virtues and prerogatives of Ali and the history of his life fol 77 A commentary on this seventh *Fatihah* by Gulām Husayn bin Hidayat Ali Khan Tabataba'i is noticed under No 1319 Beginning of Ali's *Diwan* and the commentary on fol 99

الداس من حبه الهمدال اکده اسره م ادم و الام حواء
مفهوم تعریف اسما است به عقل و تدبر معنی د نشی سامع و حرب که
نرد سنبوده لام و نرد حاملل مجموع همرة و لام است *

In the conclusion the commentator says that he completed the work in Safar A H 890 the year 498 of the Jalali era (= A D 1485)

In the preface the commentator explains the following abbreviations used in the work —

س = سارح (i e the commentator Nayyid)

سبح معنی الدس اس عربی = سبه

د = محمد (i.e. Mahmūd Shābistānī, the author of the *Gulshan-i Râz*)

حافظ شیراز = ط

وی مولوی روم = می = مت

اس العارض = ص

For other copies of the commentary see Ricu 1, pp 19 and 20, Ethé, Ind Office Lib Cat Nos 2663-2666

An old and correct copy. Written in beautiful Naskh with copious marginal notes throughout the copy

Dated 22 Rabî' I, A H 928

No. 928.

fol 392 lines 19 size $10 \times 6\frac{1}{4}$, 7×4

The same

Another copy of Husayn Maybudî's commentary upon the *Dîwân* of 'Alî, beginning as above —

سیداس سعادت اساس اسم *

Fâtihah I on fol 3^b II on fol 15^a, I II on fol 23^a IV on fol 31^b V on fol 48^a, VI on fol 59^a, VII on fol 77^b

The commentary with the text begins on fol 98^b

The text is written in red

Written in good Naskh, with copious marginal notes

Not dated, 16th century

The MS is in a damaged condition and the paper is getting brittle

No 929

fol 246, lines 20, size $9\frac{3}{4} \times 6\frac{1}{2}$, $7 \times 4\frac{1}{4}$

The same

Another copy of Husayn Maybudî's commentary upon *Alî bin Abû Tâlib's Dîwân*, beginning as usual

The commentary begins on fol 69^b

Written in ordinary Naskh Occasional notes on the margins

The MS. ends with a *Farman* by Sultân Husayn Mirzâ prohibiting beard shaving, written by 'Abd ul-Wâsi',

Beginning —

چون طرے مسکن احدای سعد ، ریدہ عدار روزگار دواہ ، ما گسته
السم *

Written in fair Nastaliq

Folios are mounted on new margins

Not dated 17th century

The seals of Nawwab Sayyid Vilayat Ali Khan and Sayyid Khwurshid Nawwab of Patna are found at the beginning and end of the copy

No 930

fol 270 lines 20 size 8 x 5 6 1/2 x 3

The same

Another copy with the usual beginning The commentary begins on fol 73^a

Written in a learned Nastaliq slightly inclined to Naskh
Fol 1-22 are written in clear Nastaliq in a later hand

Not dated 17th century

The seals of Nawwab Sayyid Vilayat Ali Khan and Sayyid Khwurshid Nawwab of Patna are found at the beginning and end of the copy

No 931

fol 202 lines 15 size 10 1/2 x 6 7 1/2 x 4 1/2

The same

The same work complete in two separate volumes

Vol I Beginning as usual The commentary on Ali's Diwan begins on fol 157^a

No 932

fol 414 lines and size same as above

Vol II or continuation of preceding copy

Beginning —

حطاب به امير المؤمنين عثمان بن عفان عليه السلام الرضا . فان كتب

السوي ماء اموهم الخ *

Both the volumes are written in fair Naskh by the library scribe Mahmud Alam of Bihar

Dated A H 1339

No. 933.

foll 8, lines 7 size $8\frac{1}{2} \times 6\frac{1}{4}$, $5 \times 2\frac{3}{4}$

(صد 'یند)

SAD PAND.

A very beautifully written copy of a small collection of moral precepts

Beginning —

الحمد لله رب العالمين و الصلوة والسلام بدرهه راه نور الله
فدرة مدعومايد *

It would appear from the preface that these counsels were addressed to Khwâjah Nizâm-ul-Mulk Tûsî طوسي حواجه نظام (born in Tûs A H 408 = A D 1017 d in Nahâwand, A H 485 = A D 1095) the celebrated Wazîr of Sultân Alp Arslân by the Pîr of Harât سره راه Harât. This Pîr of Harât is evidently identical with the famous saint Khwâjah 'Abd Ullah Ansârî (b A H 396 = A D 1006 d A H 481 = A D 1088) who is also known as Pîr-i Ansâi. See Riyâd' ush-Shu'arâ Nafahât, etc, see also Ethé, Ind Office Lib Catalogue, No 1778 where his other works are mentioned. A copy of this tract, entitled صد حواجه نظام is noticed in Ethé, Ind Office Lib Cat No 1780, and three copies, one of which is entitled, صد نامه or بصحت نامه, are noticed by Flugel, III, pp 445, 493 and 505.

Written in beautiful bold Nasta'liq, within gold floral designs with an illuminated, but faded, head-piece

The title صد مد appears in several notes on the title-page from all of which it would appear that this beautiful copy was purchased by order of Nasîr-ud Din Haydar of Oude for the Imperial Library in A H 1250 = A D 1834

Dated, A H 972

Scribe کمال الدین محمود بن حلال الدین حورانی

No 934

fol 131 lines 11 size $8\frac{1}{2} \times 5\frac{1}{2}$ 1 x 3

عنائی نظام ملک

WISÂYÂ-I NIZÂM-UL-MULK

Counsels of the famous Wazir Nizam ul Mulk addressed to his eldest son Abul Muzaffar Ali Fakhr ul Mulk relating to the duties and responsibilities of wazirate

Beginning —

شراپ محمداب نادرشاهی ا که اندک است بدست دس نظام ملک
ار حکمت کامله است اله

Nizam ul Mulk the celebrated Wazir of Sultan Alp Arslan Saljuqi was stabbed at the instigation of Hasan ibn Sabbah in A H 485 = A D 1095 His son Fakhr ul Mulk to whom the counsels are addressed was at first appointed Wazir by Barkiyaruz in A H 488 = A D 1096 and later on by Sanjar and was assassinated like his father in A H 500 = A D 1106

It has been shown by Dr Rieu (p 446) and others that the work was written in the ninth century of the Hijrah and that the compiler whose name does not appear anywhere in the text collected the facts from different books as well as from traditions handed down to his family which descended from Nizam ul Mulk

For further particulars see Raudat us Sifa vol iv p 61 Habib us Siyar vol ii par 4 p 91 Melanges Asiatiques vol vi p 115 Elliot Hist of India vol ii pp 435-401^b See also this catalogue No 16

The work is divided into a *Muqaddimah* and two *Fasl* as follows —

Muqaddimah — Account of Nizam ul Mulk on fol 7

Fasl I Dangers of the wazirate, fol 17^b

Fasl II Rules and duties of Wazirs fol 59^a

On the title page the work is wrongly styled as *Dastur ul Wuzara* دستور الوزراء (by Nasiri) which is frequently referred to in the text

A very correct and beautiful copy written in elegant Naskh with vowel point with an illuminated head piece and a double page Unwan

Not dated apparently 17th century

No. 935.

foll 446 lines 19 size $12\frac{1}{4} \times 9$, $10 \times 5\frac{1}{4}$

شرح معالم، حریری

SHARH-I MAQÂMÂ'I-I HARÎRÎ.

A Persian commentary on the most popular Maqâmât of Abû Muhammad Qâsim bin 'Alî bin Muhammad ul-Harîrî ابو محمد قاسم بن علی بن محمد الحریری containing moral and intellectual precepts illustrated by anecdotes and sayings of great men

Harîrî, who was born at Basrah in A H 446 = A D 1054 and died in A H 515 or 516 = A D 1121 or 1122 wrote the Arabic original on the model of the Maqâmât by Badî-uz-Zamân ul-Hamadânî (d A H 398 = A D 1007) For Harîrî see Ibn-i Khallikân, vol 1, p 458, Brockelmann, vol 1, p 276

The name of the commentator is not given, and the work begins at once with the commentary thus

سرور منکم من تمام حدائی که بخسایدده اسب می الاسراج
رحمن رحیم بخسایدده الخ *

The present copy is a complete one and includes all the fifty *Maqâmât* into which the work is divided They are to be found

1, on fol 14^b, 2, on fol 23^a, 3, on fol 30^b 4 on fol 38^a 5, on fol 46^a 6, on fol 53^b, 7, on fol 64^a, 8, on fol 71^b 9, on fol 77^b 10, on fol 87^b, 11, on fol 95^b, 12, on fol 102^a, 13, on fol 111^a, 14, on fol 119^a, 15, on fol 123^b, 16, on fol 134^a 17 on fol 142^a, 18, on fol 150^b, 19, on fol 165^a, 20, on fol 176^a 21 on fol 182^b 22, on fol 193^a, 23 on fol 203^a, 24, on fol 217^a 25, on fol 229^b 26, on fol 237^b 27, on fol 247^b 28, on fol 262^a 29, on fol 269^b, 30 on fol 285^a, 31, on fol 293^b, 32, on fol 301^b, 33, on fol 319^a, 34 on fol 326^b, 35, on fol 333^b 36, on fol 336^b, 37 on fol 343^a, 38, on fol 349^a, 39, on fol 352^b, 40 on fol 359^a 41 on fol 367^b 42, on fol 371^a, 43 on fol 377^a, 44, on fol 388^a, 45 on fol 399^b 46, on fol 405^a, 47 on fol 415^a, 48 on fol 422^b, 49, on fol 428^b, 50, on fol 436^a

Written in careless Ta'liq

Dated, A H 1263

Scribe محمد حسن ولد سید سعادت علی گیلانی بهاری

No 936

foil 320 lines 19 size $10\frac{1}{4} \times 6\frac{1}{2}$ $8\frac{1}{2} \times 4\frac{1}{2}$

• شرح مقامات حریری •

SHARH-I MAQÂMÂT-I HARÎRÎ •

A fragment of a commentary on the Maqâmât of Harîrî

The present commentary is quite different from the preceding one. In this the etymology of words is given in detail.

The MS. is defective both at the beginning and end. It opens with the latter half of the eighteenth *Maqamah* and breaks off in the middle of the thirtieth.

The opening words are

مطبعة گوندد ر مطابف جمع لورنه نالغج ر كسر راه

منعوطه الحج •

The concluding words are

• مقدار روزی را كه سنده ناسد و نیمی نام بوسه نامی حوب الم •

Written in ordinary Ta'liq

Not dated 19th century

No 937

foil 56 lines 11-17 size $12\frac{1}{2} \times 8\frac{1}{2}$ 9×6

مقامات حمیدی

MAQÂMÂT-I HAMÎDÎ

The well known moral narratives written in rhymed prose of highly artificial style in imitation of the Arabic works *Maqamat* i Badi'i Hamidani and Abul Qasim Hariri.

Author Qasim Hamid ud Din Abu Bakr Balkhi قاسی حمید الدین ابوبکر بلخی

Beginning —

الحمد لله الذي سرفعا بالعالم الرسيم و سرفعا بالدس الحج •

The author a judge and an eminent poet of Balkh died according to Ibn ul Asir *Hamid* vol vi p 207 in A H 599 = A D 1163.

A full account of the author and the work is given in Rieu in p 747. See also Hajj Khalil vol vi p 57 *Mélanges Asiatiques* vol

III, p 557, Copenhagen Catalogue, p 30 The author wrote the work in A H 551 = A D 1156 Printed in Cawnpore, A H 1268

It is divided into twenty-four *Maqâmât*

Written in ordinary Nasta'liq with copious marginal and inter-linear notes

Dated 26 Dulqa d, A H 1263

Scribe راج آرام

No. 938.

foil 273, lines 12, size $4\frac{3}{4} \times 2\frac{3}{4}$ $3 \times 1\frac{1}{2}$

اخلاق ناصری

AKHLAQ-I NÂSIRÎ.

The famous work on ethics

Author Nasîr-ud-Dîn Muhammad bin Muhammad ul-Hasan ut Tûsî, نصير الدين محمد بن محمد الطوسي

Beginning —

حمد بسند و مدح بعد الیق حرب عرب مالک الملکی ناسد الحج

Nasîr-ud-Dîn Tûsî the distinguished philosopher and astronomer, was born at Tûs on 21 Jumâdâ I A H 597 = A D 1201 and died at Bagdâd, 18 Dulhijjah, A H 672 = A D 1274

We learn from the preface that the author based the work on the Arabic work طغارة النفس by Abû 'Alî Ahmad bin Muhammad Miskawayh (d A H 421 = A D 1030) and wrote it at the desire of Nâsir-ud-Dîn bin 'Abd-ul-Rahîm bin Abî Mansûr who was the governor of Quhistân under the Ismâ'îlî prince 'Alâ-ud Dîn Muhammad (d A H 653 = A D 1255), and died shortly after A H 655 = A D 1257 The work, which the author entitled after his patron's name was completed, according to Etbe, Ind Office Lib Cat No 2155, in A H 633 = A D 1235 Two prefaces to the work are known to exist, an earlier one, in which the work is dedicated to the aforesaid Nâsir-ud-Dîn (see the Brit Museum copy in Rieu II p 856^b and the Cambridge copy, Add 308) and a later one which is found in all the usual copies, where the author withdraws his praises and cancels the former preface

For further particulars of the author and the work see Browne, Lit Hist of Persia, vol III, p 405, Rieu II, pp 441 and 856, Rieu, supplement p 107, W. Pertsch, Berlin Cat pp 49 and 107, Etbe Bodl Lib Cat Nos 1435-1443, Etbe India Office Lib Cat

Nos 2155-2172 Fleischer Dresden Cat No 343 F G Browne Cambridge Cat pp 205-207 Rosen Persian Mss p 290 Pebatsel Catalogue raisonne p 216 See also Haj Khal vol 1 pp 205 and 287 Habib us Siyar vol iii juz 1 p 60 Kashf ul Hujub p 32 A Sprenger in ZDMG xiii pp 539 and 540 H Ethe Neupersische Litteratur pp 348 and 349 An anonymous commentary on the work is noticed in Ethe Bodl Lib Cat No 1413 Editions Bombay A H 1267 Calcutta A H 1269 Lucknow A H 1286 Lahore A D 1865

Written in small Nasta hq on gold sprinkled paper

Not dated 17th century

The folios are mounted on new margins

No 939

foli 185 lines 18 size $7 \times 3\frac{1}{2}$ $5\frac{1}{2} \times 2$

The same

Another copy of the Akhlaq i Nāsiri beginning as above The 1st folio is missing

A very correct copy with marginal emendations and notes Written in a learned Nim Shikastah hand with an illuminated but faded head piece

Not dated 18th century

No 940

foli 141 lines 20 size 10×5 $7\frac{1}{2} \times 4\frac{1}{2}$

شرح اخلاق ناصری

SHARH-I AKHLÂQ-I NÂSIRÎ

A detailed commentary on the Akhlaq i Nāsiri beginning without any preface —

موله حمد بن محمد و مدح بن محمد احمد لعب بن ابيد كه استعان حمد

ارحمده اسب السلام *

The name of the commentator does not appear anywhere in the text The colophon runs thus —

بما سد نعوذ بالله تعالى شرح كات اخلاق ناصری *

A portion of this commentary is noticed in Éthé, Boisl Lib
Catalogue No 1443

Written in farr Nasta liq

Not dated, 19th century

No. 941.

fol 105, lines 16, size $9\frac{1}{2} \times 6$, $7 \times 3\frac{1}{2}$.

حديقة اللغة

ḤADÎQA'I'-UL LUGA'I'.

A glossary on Nasîr-ud-Dîn Tûsî's Akhlâq-i Nâsîrî

Author Muhammad Sa'd محمد سعد

Beginning —

حمد كثير و سكر حارج از حر و تحرير اليعسوب حالى ناسد

السم *

Muhammad Sa'd who seems to be identical with the author of, the commentary on Ibn-ul Hâjib's السامية (see No 771) says in the preface to the present work that he wrote this glossary at the request of his friends. He divides the work into two parts (*Rukn*) as follows —

Part I Meanings of single words, arranged according to the first and the last letter, fol 2^b

Part II Explanations of the Quranic verses, Hadîs, sayings of great men and poets, fol 86^b

A few lines are wanting at the end and the copy breaks off with the following words —

مع مدكر عايد ، مصارع معلوم يعامل عمارت بكسر عين . . . *

Written in ordinary Ta'liq

Not dated, 19th century

No 942

foll 88 lines 11 size $8\frac{1}{4} \times 6$ $5\frac{1}{4} \times 3\frac{1}{4}$

معراج الاخلاق

MIFTÂH-UL AKHLÂQ

A glossary to the Akhlaq i Nasiri

Author Abd ur Rahim ibn Abd ul Karim Abbasi Burhan
پوری عبد الرحیم ابن عبد الکرم عباسی برهان

Beginning —

حمد و ثناء که اکثر امانت عالم و مواصل بنی امم سای احصار

انکا الح

We learn from the preface that with the object of getting a correct copy of the Akhlaq i Nasiri Abd ur Rahim collected thirty copies of the work but none of them were reliable. At last he came across a copy which was written by Nasir ud Din Tusi himself and from which Tusi gave lessons. Of this copy Abd ur Rahim secured a transcription which he says was compared with the original not less than fourteen times by several experts.

Thus he wrote the present glossary A H 1085 = A D 1674 in the nineteenth year of Aurangzib's reign and divided it into two parts (Qism) as follows —

Part I Meanings and explanations of words and phrases used in the text arranged according to the first and the last letter fol 5

Part II Explanations of the Quranic verses Hadis sayings of the Caliphs philosophers and poets fol 71

Written in ordinary Indian Ta liq

Dated 21 Sha ban A H 1229

No. 943.

foll 81, lines 21 size 11×7 , $7\frac{1}{2} \times 4\frac{1}{4}$

دخیره الملوك

DAKHÎRA'I'-UL-MULÛK.

A work on ethics and politics

Author Mîr Sayyid 'Alî bîn Shihâb-ud-Dîn bîn Mîr Sayyid
Muhammad ul-Husaynî of Hamadân, مير سيد علي بن محمد الدین بن میر سید محمد حسینی الهمدانی

Beginning

آمد بسیار و بدای بی شمار حسب ملکی را که اسداف معاش کان
ملک دندوی را نه دمهد وانون سندس * الخ

The author Sayyid 'Alî Hamadanî, known as 'Alî II, who was born A H 714 = A D 1314 and died A H 786 = A D 1374, has already been mentioned at some length under No 150 in this catalogue

The *Dakhîrat-ul-Mulûk* is divided into ten *Bâb* as follows —
Bâb I, on faith, fol 2^a

باب اول در شرایط احکام ایمان و لوازم کمال آن که سندس ، بجات مدده
اسه ، ار عذاب اندی و وسله ، وصول او ددوام لدات بیعم
سرمدی *

Bâb II, on the duties of man, fol 6^a

باب دوم در ادای حقوق عبودیہ *

Several folios are missing after fol 14, and the latter portion of the second *Bâb*, and the early portion of the third (*Bâb III*) are wanting

Bâb IV, on the rights and duties of parents, wives, husbands, children, etc , fol 16^a

باب چهارم در حقوق والدین و روحه و روح و اولاد و عتد و افارب و اصدق *

Bâb V, on the rules of government, rights and duties of subjects, etc on fol 24^b

باب پنجم در احکام ولایہ ، و سلطہ ، و افارب و حقوق رعایا و شرایط حکومت
و بطر عتده آن و ووب عدل و احسان *

Bab VI on spiritual government fol 34^b

باب ششم در شرح سلطنت معدوی و اسرار خلافت انسانی و کشف
سلسل روحانی و اطلاع در صلاح و فساد مملکت - ای
و مسانبت بصارف و انب حسن نامه دم اسرار خلافت نفسی
الح

Several folios are again missing after fol 38 and a good deal of the contents of the sixth *Bab* as well of the seventh (باب هفتم در بیان امر معروف و نهی منکر) is wanting

Bab VIII on gratitude and contentment

باب هشتم در بیان فصلب سکر و نبات *

Bab IX on forbearance fol 57^b

باب نهم در بیان فصلب صبر و جمعت آن ذکر مقام صبر و سبر *

Bab X on the evils of pride and punishment and the excellence of humility and forgiveness fol 69

باب دهم در مذمت کبر و عجب و فصلب تواضع و فرو که آن
از آفات و لوازم امور حکمت امانت و افسام کبر و علا آن خود
- ب آفات آن و بیان اسباب ظهور و کشف ارباب آن *

The contents of the work have been stated by Huj Khal vol iii p 329 Etbe Ind Office Lib Cat No 2176 See also Rieu ii p 447 G Flugel iii p 284 W Pertsch Berlin Cat p 17 No 5 and pp 321-323 Etbe Bodl Lib Cat Nos 1451-1453 Stewart Cat p 50 Lithographed in Lahore 1906

A very good copy Written in beautiful Nasta'liq on thick papers with an illuminated now faded head piece The Arabic passages are written in beautiful Na'li generally in red or blue and sometimes in gold

Dated A H 968

No. 944

foll 169, lines 12, size $10 \times 6\frac{1}{2}$ $5 \times 3\frac{1}{4}$

اخلاق محسینی

AKHLÂQ-I MUḤSINÎ.

An exceedingly valuable copy of the famous work on ethics

Author Husayn bin 'Alî ul-Wâ'iz ul-Kâshifî حسن بن علی الواعظ الكاشفي

Beginning,—

بسم الله بادشاه علی اطلاق عرب کلماته *

Husayn Kâshifî, who has been repeatedly mentioned in this catalogue, highly eulogises in the preface the reigning sovereign Sultân Husayn, and dedicates the work to that king's son Abul Muhsin, after whom the work is named. The title of the work is a chronogram for the year A H 900 = A D 1495, in which it was completed, and not A H 907 = A D 1500 as wrongly asserted by W Pertsch, Berlin Cat p 308. It is divided into forty chapters enumerated in Ethé, Ind Office Lib Cat No 2188.

For other copies see Rieu ii, p 443, E G Blowne, Camb Catalogue, pp 207 and 208, Ethé, Bodl Lib Catalogue, Nos 1460-1462, Ethé, Ind Office Lib Catalogue, Nos 2188-2200, etc, etc. Printed (with the exception of the last three chapters) in the 'Selections for the Use of the Students of the Persian Class,' vol 1 Calcutta, 1809, and in the 'Classic Selections,' vol 1. Other editions Calcutta, 1809, 1850, Hertford, 1823 and 1850, Lucknow, 1862 and 1869, Cawnpore, 1838. English translation by H G Keene, Hertford, 1851. A Turkish translation under the title انیس العارفین was made by Pîr Muhammad 'Azmî bin Pîr Ahmad bin Khalîl of Brussa, in A H 974 = A D 1566 see G Flugel, iii, p 308, Fleischer, Leipzig, Cat, p 488. Krafft, p 187, W Pertsch, No 93, and Berlin Turkish Cat pp 169 and 170, extracts from this version in German translation were published by R Peiper, Breslau, 1848 'Das Kapitel von der Freigebigkeit, etc.

Written in beautiful Nasta'liq on gold-sprinkled thick paper with beautiful floral designed margins and an illuminated head-piece.

The now imperfect colophon bearing the scribe's name and the date of transcription, reads thus —

کتبه العدد العبر الکفر المدد ، محمود بن سلطان علی المزینی

..... فی شهر رجب ، المرحه ، سنة و تسع مائت *

No 945

fol 140 lines 15 size 9 x 6 6½ x 3½

The Same

Another copy of the Akhlaq i Muhsini beginning as usual
Written in a careless Indian Ta liq

Dated Dulqa d 1112

The seals of Nawwab Sayyid Vilayat Ali Khan and Sayyid
Khawurshid Nawwab of Patna are found at the beginning and end
of the copy

No 946

fol 173 lines 17 size 9 x 4½ 6½ x 3

The Same

Another copy of the Akhlaq i Muhsini beginning as above

Written in fair Nasta liq with an illuminated but faded head
piece

Dated Balh 14 Shawwal A H 1113

Scribe حاجی عبد العزیز بن ملا محمد رحمان بن ملا سانی بن حاجی عیدی

The seals of Nawwab Sayyid Vilayat Ali Khan and Sayyid
Khawurshid Nawwab of Patna are found at the beginning and end of
the copy

No 947

fol 158 lines 16 size 8½ x 4½ 5½ x 2½

The Same

A copy of the Akhlaq i Muhsini beginning as usual

Written in ordinary Ta liq with occasional corrections in the
margins

Not dated 19th century

Scribe محمد الرسول

No 948.

fol 383, lines 11, size $10\frac{3}{4} \times 5\frac{3}{4}$, 7×3

نفايس الكلام

NAFÂ'IS-UL- KALÂM.

A rare and valuable work on ethics, politics and the maxims of good administration consisting of historical accounts, moral tales, sayings of the Prophet, saints and learned men, all illustrating the duties of royalty and the mutual relation between rulers and subjects

Author 'Abd-ul- Latif ul-Munshî, Nazîl ul-Haramayan عد اللطيف، المدني بربل الحرمين

Beginning —

حمدا للعلی العادل الذي لا سعة له ولا معادل تعالب آلاؤه و تواله

بعمارة الهم *

The full title of the work as given on fol 115^b, is نفايس الكلام
The royal personage to whom the work is dedicated, is called on fol 46^a = ميران عادل شاه بن مبارک شاه بن عادل شاه العاروفي القرشي وعرائس الافلام
Mirân 'Âdil Shâh bin Mubârak Shâh bin 'Âdil Shâh ul-Fârûqî This king is identical with Râjah 'Alî Khân Fârûqî, (A H 984-1005 = A D 1576-1596), the eleventh king of Khândîsh (see Bigg's Muhammadan Power in India, vol iv p 321), who, according to our author, ascended the throne on Monday 20th Rabi, I, A H 984 = A D 1576

There are no special subdivisions of the work, but each topic is introduced by the words نفايس كلام

The preface is followed by a eulogium of the reigning king The author remarks that in spite of the important duties of administration, the king applied his mind to the study of the Qurân, which he learnt by heart and which he recited in the *Tarâwîh* prayer of Ramadân, A H 989 = A D 1581 (see fol 37^a) for which year the word حافظ (one who learns the Qurân by heart) forms a chronogram It is further said that the king studied, and clearly understood, the difficult work معارج الدرة of Mulla Mu'in-ul-Miskîn (see No 48^b)

The contents of the work may be summarized thus

Noble qualities of the king his justice, fol 34^a

Praise of Burhânpûr fol 47^a

Death of Mirân Shâh (A H 984 = A D 1576), fol 49^a

Coronation ceremony of the king fol 64^a

The names of the persons who took prominent part in the Coronation ceremony are —

حواجه حسن ار اولاد حواجه معین روح الله لاری - سند محمد البخاری
 سند محمد - سند مصطفی دعلوی - شیخ ابراهیم بروچی عذابی الدین احمدی
 - سند بهلول - سند ابراهیم بهکری شیخ نورعلی ابن شیخ محمد عوب فاروقی
 سند الحکیم بن - عبد الکرم سبعا سند بهلول also spelt on the margin as
 شیخ سند راجح بخاری شیخ نورعلی نعمانی شیخ ابوحی حصر شیخ ناحص
 فاضلی - فاضلی عبد العلی فاضلی کدیر محمد عثمان مدرس و سبب دیکالی
 شیخ احمد محاسب and سند محمد بن وحید الدین روح الله ذکری

There is a lacuna after fol 82

Meaning of the word *Hazir* fol 105

On the excellence of *Khalifat* fol 116^b

On *Imamat Khalifat* and sovereignty fol 123^a

The *Khalifat* of the four early *Khalifahs* fol 125^b

The *Khalifahs* of the *Umayyide* dynasty fol 160^b

The twelve *Imams* fol 162^b The name of each *Imam* is followed by his *Kunya* or title the date of his birth the period of his *Imamat* his death period of his age his issues (male and female)

The necessity and qualifications of *Imams* and *Khalifahs* and obedience to them illustrated by numerous quotations from *Hadis* saying of eminent *Ulama* and saints followed by a large number of moral anecdotes in Arabic and Persian fol 168^b—352

Conclusion fol 352 The work concludes with a collection of forty *Hadis* on Justice with Persian paraphrase

On fol 379^b the author in a poem in praise of his royal patron says that he wrote the work in A H 984 = A D 1576

بصد و ششاد چهار ار حساب ده که این دستخط عالی حظای
 ناب م از مدد مدد ناگ رفیق ا مدد برس لوح خاک

This date A H 984 has thrown us into some confusion because on fol 37^a and in several other places we find the date A H 989 in connection with the king's learning the Quran by heart and reciting it

Some folios are missing and some misplaced

The following note probably in the handwriting of the author is found on the title page

دعایس الکلام و عرایس الافلام - مما عدی بجمعه و برصعه واعتدی بتالعه
و بصدعه اصعه ، عند الله بدنه و حرماً و افواهم معصه و حرماً بربل الحرمین
السریعن و المتمدی بالادتساء الی المکلن المدعس عدد اللطه ، المدسی
ارزده الله موارث امتداده و اصدر عن مصادر عصاده آمین آمین لا ارضی
بواحدة حتی اصده ، اله اله ، آمیناً *

Another note on the same page as well as at the end of the copy, by one Abul Hasan of Radaulî, says that he studied the book in A H 1236

Written in fair Nasta liq

Dated, A H 991

Scribe محمد بن سیح عد الله الصدیقی

On a fly-leaf at the beginning the authorship of the work is wrongly ascribed to Radî-ud-Dîn Ahmad bin Mahmûd us-Samarqandî. This assertion seems to have been wrongly based on the statement of Hâj Khal vol vi, p 365, who mentions a work of the same title on ornate prose by Radî-ud-Dîn Samarqandî, popularly called *akhlâq*.

No. 949

fol 160, lines 10, size $6\frac{1}{2} \times 4$, $3\frac{1}{2} \times 2$

اخلاق منصورى

AKHLÂQ-I MANSÛRÎ.

A work on ethics and politics

Author Gıyâs, popularly called Mansûr عیاس منصور به منصور

Beginning —

حمد بیکد احدیرا که ر و نس ، احد الح *

The title of the work is not given in the text, but on the title page as well as at the end the work it is called *akhlâq-i Mansûrî* and also *akhlâq-i Mansûrî*.

The author Mîr Gıyâs-ud-Dîn Mansûr was the son of the eminent philosopher Mîr Sadr-ud-Dîn Muhammad Shîrâzî (b A H 828 = A D 1424, d A H 903 = A D 1497), the founder of the Madrasah-i Mansûriyah at Shîrâz and author of several works enumerated in the *Majâlis-ul-Mu'minin*, fol 412^b. Gıyâs-ud-Dîn held for some time the influential post of Sadr under Shâh Tahmâsp (A H 930-984

= A.D. 1524-1576) but resigned it in consequence of an unpleasant dispute with the *Mutahid Shakh* Ali bin Abd ul Ah and returned to Shiraz where he died in A.H. 948 = A.D. 1541 and was buried by the side of his father. He left numerous philosophical and scientific works viz —

- (1) *حجج الکذم وسمه* — *معنا مقصدی در افول حجج الاسلام عزالی*
- (2) *مناکبات منل رالد* — *معن صد الدین محمد و ملا حلال الدین محمد*
وابی د حد سی اسان بر سرح نکورد
- (3) *مناکبات منل اسان* — *در حواشی اسان بر سرح مظالم*
- (4) *مناکبات منل اسان* — *در حواشی اوایل سرح مختصر اصول سعدی*
- (5) *سرح بر کتاب ممالک الابرار*
- (6) *سرح بر رسال انبیا واجب بد حد*
- (7) *بعدل المنرا* — *بر منطق که خلاصه منطق سقاس*
- (8) *معنا الافکار* — *خلاصه بعدل المنرا است*
- (9) *لوامع و معارج* — *مجلد در مناقبات کتاب محمد سافعی*
- (10) *نکورد د حکم*
- (11) *رساله د معرفت فعله*
- (12) *معالم السقا و طب*
- (13) *ساده (مختصر معالم السقا)*
- (14) *کتاب سقیر* — *د حد*
- (15) *حاسنه بر المنا سقا*
- (16) *حاسنه بر سرح اسازاب*
- (17) *حاسنه بر سرح حکمه العین*
- (18) *رساله د ناب حافه* — *فرید ارشد خود معز صدرالدین محمد*
- (19) *خلاصه التلخیص* — *که اختصار کتاب احسن معانی و فیل است*
- (20) *رد بر حاسنه* — *د علامه دوانی*
- (21) *رد بر حاسنه* — *بدست مساز الله*
- (22) *رد بر انمودح* — *للاعلوم مساز الله*
- (23) *رد بر رساله* — *وزاء مساز الله*

- (24) رساله در تحقیق هاب
- (25) رساله مشارق در ادب و احب
- (26) The present work
- (27) حاشیه بر اوایل کساف
- (28) مقامات العارفین
- (29) کتاب در تصوف و اخلاق که باسم فرید از، در خود منسرف الدین علی بودته -
- (30) رساله قانون السامات
- (31) یاص الرضوان
- (32) کتاب اساس در تمام هندسه

The author of the *Majâlis-ul-Mu'minîn*, who enumerates the above works, fol 413^a, says that he saw all of them except the last two

The work is divided into two *Mujallah*

Mujallah I, on fol 3^b در بیان ماعت انسان و اسرار طریق بیل

سعادت دو جهان (in four بحله)

Mujallah II, on fol 95^b در ادیب اخلاق و کنهات ساوک با

حلائق حلاق (in three بحله)

For other copies see Rieu II, p 826^a, G Flugel, vol III, p 292, Jahrbucher, vol 81 and Anzeigebblatt p 29

There are many worm holes towards the beginning of the copy and the contents in many places are illegible

Written in beautiful Nasta'liq

Dated, A H 1010

No 950

foli 146 lines 17 size $7\frac{1}{2} \times 1\frac{1}{4}$ $5\frac{1}{4} \times 2\frac{3}{4}$

معدن الجواهر

MA'DIN-UL- JAWÂHIR

A collection of anecdotes written in the style of Sa dī s Gulistan

Author Mulla Tarzi ملا طرزی

Beginning —

چهار جهان نداس چهاردرا سرد که رباب چهاردتری ورمای روانی

والاشکوة الحج *

The work written for and dedicated to Jahangir was composed in A H 1025 = A D 1616 expressed by several chronograms at the end

The present MS comprises the shorter redaction of the work in seventeen *Bab* (see fol 8) The fullest redaction in twenty two *Bab* and a *Khatimah* is noticed in Ethe India Office Lib Cat No 793-795 Comp Rieu in p 1038 J Aumer p 60 Ethe Bodl Lib Cat Nos 164 and 465

The seventeen *Bab* are enumerated thus at the beginning —

باب اول در بیان درجہٴ سپادت و مدنی و نصیری که ان ردهٴ های معدوی است *

باب دوم در عمو و محبت که رسالت وصال نه مطلوب حقیقی است *

باب سوم در دیوانی و دیکنی و ناداس ان *

باب چهارم در فصلت دیانت که صفت مرآت ایمان و ربور مرآت صدق و ایمان است *

باب پنجم در وفا و حقیقت بروری *

باب ششم در ناداس بهمت اندوا *

باب هفتم در داد گستری و عدل نروی *

باب هشتم در فصلت توکل و قناعت و سعادت *

باب نهم در فصلت اکل حلال و صدق معان *

تاب دهم در بیان استعدای ایرانی که آستین او می افشاید بر حروف نوشتنی
که دای بدامان ریاضه ، کسده سر ار گردبان عچه ، بر
می آرد +

تاب یازدهم در بیان بخشایس الهی در ناره سرگستان نادیه صلاه
و گمراهی *

تاب دوازدهم در بیان آنکه طبع آدمی را تاب عم سرشته اند و روم الم
بر لوح حسن او نوشته و تخم مصانه ، سرور ارل در سررع
وحد او کسته *

تاب سیزدهم در مده ، معرو اصطراحی *

تاب چهاردهم در بیان عکائاتی که از بردن عد ، بطور می آید *

تاب پانزدهم در بیان جمع سرود *

تاب شانزدهم در کمال دانایی و رسائی اهل تدبیر *

تاب هفدهم در یابدان اندیشه تعال در حق مردم نگناه *

The work has been lithographed at Lucknow, 1876

Written in fair Nasta'liq

Dated 7 Muharram, A H 1169

Scribe ثناء الله

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid
Khurshîd Nawwâb are found at the beginning and end of the copy

The signature " Gore Ouseley " is found at the beginning of the
copy

No 951.

fol 451, lines 19, size $10\frac{1}{2} \times 6$, $7 \times 3\frac{3}{4}$

محبوب ، العلوی .

MAHBÛB-UL-QULÛB.

A collection of moral tales and anecdotes

Author Barkhurdâr bin Mahmûd Turk mân Farâhî, with the
poetical nom de plume Muntâz برخوردار بن محمود ترکمان فراهی مدح
نه مهار

Beginning —

الهی بزرگی و حسب دلا سر افرازی ملک و دلب دلا

The author who flourished under Minuchihir Khan's governorship of Ma_hhad (A H 1031 1074 = A D 1620-1664) adds a long preface in which he gives the account of his life and the origin of the work mentioned in detail in Rieu n p 767

This copy agrees with the British Museum copy. Comp also Fthe India Office Lib Catalogue Nos 800 802 W Lertsch Berlin Catalogue p 317 The work was printed in Bombay A H 1268

Written in fair Nasta'iq with an illuminated head piece

Not dated 19th century

No 952

fol 172 lines 17 size 7×4 ½×2½

گوهرستان

GAUHARISTÂN

A collection of moral anecdotes in imitation of Sa'di's Gulistan

Author Aziz Ullah Husam ud Din ul Banarasi عرو الله حسام

الدین البنارسی

Beginning —

منا و ملت مرحاں اورین ا کہ گلستان کنا از نسیم سناس

او ۱۵ ۸ ۵ بهار است الحج *

The work is divided into seven chapters called *Gauhar* and a *Khatimah* as Sa'di's is. It is dedicated to Shah Jahan (fol 10^a) who is highly eulogised in the preface. The date of composition A H 1048 = A D 1638 is expressed by the chronogram ساه گوهرستان ساه (fol 14^b)

The seven *Gauhar* are as follows —

on fol 15 گوهر اول در سرب سلاطین نامدار و حواصی عدالت سعا

on fol 65 گوهر دوم در احلاں بزرگدعا الهی و احوال اسلا

on fol 93 گوهر سوم در آداب گفتار و بوند جامعوی

on fol 103 گوهر چهارم در سترگی دانش

on fol 119^b گوهر پنجم در صانع و مرب و لطف نواص و انکا

on fol 127^a گوهر ششم د کنهت دنیا و حسن و قبح آن

on fol 136^a

گوهر مقام در سوانح "ق و ح" و اداء دلغری

on fol 157^b

حاشیه بعض الحکمہ الحریلت و من الموعظه الحلاله

Written in learned Nîm Shikastah Dated, Ramadân A H
1116

• Scribe محمد معلم اولی بهاری ولد سیح عدد العی بن شیخ مهتاب الدین

Occasional marginal notes and emendations

No. 953.

fol 361 lines 18, size $8 \times 4\frac{1}{2}$, $5\frac{1}{4} \times 2\frac{1}{2}$

منهج الیقین

MANHAJ-UL-YAQÎN.

A commentary upon the وصت or "Testament" of Imâm Ja'far Sâdiq, containing doctrines of faith moral precepts religious instruction, etc, etc

Commentator Muhammad bin Abû Turâb Gulistânah محمد بن ابوتراب گلستانه

Beginning —

روائع روح امراى حمدى. كه مسام معدسان ملأ اعلی را سرگرم

عظمت تسبیح سار السج *

According to Rieu i, p 22, where a copy of the work is noticed, the Arabic text is said to be taken from the كتاب الروضة of the famous Shî'ah doctor Muhammad bin Ya'qûb ul-Kalînî s (d A H 328 = A D 939) work كامی

The commentator with his full name Mirzâ 'Alâ-ud Dîn Muhammad bin Abû Turâb Gulistânah ul-Husavni, was a disciple of Muhammad Bâqir Majlisî, and the author of a commentary upon the Nahj-ul-Balâgat, entitled حدايق الحقائق في شرح كلام الله الناطق in twenty volumes (see Kashf ul Hujub fol 52^b)

The date of completion of the work, A H 1051 = A D 1670, given at the end of Rieu's copy, is not found here

The work is mentioned in Kashf ul Hujub, fol 149^b See also Âsaf Lib Hand List, p 1612, where a printed copy of the work is mentioned

Written in ordinary Ta'liq

Not dated, 19th century

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid

Khwarshid Nawwab are found at the beginning and end of the copy

No. 954

fol 412 lines 17 size 9 x 6 6 x 3

ابواب الحکما

ABWĀB-UL JINĀN

The first volume or *Bab* of the well known work on ethics

Author Mirza Muhammad Rafi Wa'iz Qazwini مرزا محمد رفیع قزوینی

واعظ مروزی

Beginning —

بهترین مباحثی که در حدیث و روایات و کتب معتبره است

Mirza Rafi ud Din Muhammad who flourished in Isfahan during the reigns of Shah Abbas II and Sulayman of the Safawi dynasty was also a poet of no mean distinction and has left a *Diwan* in which he adopts the poetical title Wa'iz (see Rieu II p 697 and *Ethi Bodl Lib Catalogue* No 1144) He died according to the statement of the author of the *Riyad ush Shu'ara* fol 463' shortly after the accession of Sultan Husayn (A.D. 1105-1135 = A.D. 1694-1722) See also *Najma un Nafais* vol II fol 516^a *Nat'ij ul Afkar* p 442 *Makhzan ul Garab* vol II p 987 *hashful Hujub* fol 1^b etc

The work is based on the Quran and the traditions of the Imams. According to the author's statement at the end of this volume it would appear that the whole work was to comprise eight *Bab* but only two seem to be extant (see *Ethi Bodl Lib Catalogue* No 1472 where the two *Bab* are described) The present MS comprises only the first *Bab* divided into three *Fasl*. For further particulars and other copies see Rieu II p 826 and Supplement p 109 *Ethi Bodl Lib Catalogue* for cit *Ethi India Office Lib Catalogue* No 2213 I G Browne's *Camb Lib Catalogue* p 59 W Pertsch *Berlin Catalogue* pp 312 and 313 G Hugel III p 293 The work has been lithographed at Teheran A.D. 1274 and Lucknow A.D. 1868 Both these editions contain only the first two *Fasl* of the first *Bab* and fourteen sections of the third *Fasl*.

Written in fair Nasta'liq with an illuminated head piece and a double page Unwan at the beginning

Not dated 19th century

No. 955.

foll 345 lines 19, size $10\frac{1}{2} \times 6$, $8\frac{1}{2} \times 3\frac{1}{2}$

The Same

Another copy of the first *Bûb* of Muhammad Rafi's *Abwâb-ul Jinân*, beginning as above

Written in fair Nasta'liq with an illuminated head-piece and occasional marginal notes

Not dated 19th century

A seal of Sayyid Safdar Nawwâb, Patna, is found at the top of the first page

No. 956

foll 321 lines 19, size $10 \times 6\frac{1}{4}$, $7\frac{1}{4} \times 4\frac{1}{4}$

The Same

Another copy of the *Abwâb-ul Jinân*, beginning as usual

Written in ordinary Indian Ta'liq

Dated 4 Dûlqa'd, A H 1234

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwâishid Nawwâb of Patna are found at the beginning and end of the copy

No. 957

foll 139, lines 21, size $9 \times 5\frac{3}{4}$, $6\frac{3}{4} \times 4$

تکملة الاحبار

TUHFAT-UL AKHYÂR.

The author's commentary on his own *Qasîdah Mûnis-ul Abrâr* الموسى الأبرار, which he composed in praise of 'Alî, the fourth *Khalîfah*

Author Muhammad Tâhir محمد طاهر

Beginning —

الحمد لله رب العالمين . أما بعد انك چون محتاج رحم الله

فادر محمد طاهر ابي و مدد را كه موسى الأبرار موسوم است *

In a short preface the author tells us that as his *Qasîdah*, entitled *Mûnis-ul-Abrâr*, was too difficult to be understood by ordinary men, he wrote the present commentary for general convenience

The author Muhammad ^{*}Fahir bin Muhammad Husayn ush Shirazi un Najafi ul Qummi a most bigoted Shi'ah was according to the author of the *Kashf ul Hujub* fol 74^a a contemporary of Muhammad bin Hasan ul Hasan ul Hurr ul Amili who died in A H 1099 = A D 1688 (see Brock vol II p 412) The latest authority quoted by the author (fol 114^b) is the *Majalis ul Mu'minin* of Nur Ullah Shustari written in A H 1010 = A D 1601 (see No 720)

The commentary a very lengthy one abounds in a fierce denunciation of Sufism and a most virulent refutation of the Sufie doctrine. The author makes vehement attacks on almost all the renowned and leading Shai'khs and Sufie writers and openly heaps insults on them with the bitterest hatred. The persons thus treated by the author are Abul Hasan Khirqani Ha an Bisi Ibrahim Adham Malik Dinar Shibli Junaid Fudayl bin Ayad Bishr Haf Dun Nun Misri Abu Hafz Abul Abbas Mubayyid Din Ibn ul Arabi Ahmad Cazzali Sari Saqati Bayazid Bistami and several others. It may be noticed that the author quotes passages from numerous Sunni writers particularly from Rumi for the sake of refutation.

In several places the author refers to his following previous compositions —

اربعين (see *Kashf ul Hujub* fol 11^b) on fol 75

تجفد المعاني on fol 15

تجفد معاني on fol 18^a

حكمه العارفين (see *Kashf ul Hujub* fol 54^a) and حكمه الدارس on fol 113

The *Qasidah* itself begins thus on fol 2^a —

بگویند دینم بر در و دیوار که حشم مردمی از اهل روزگار مدار

On the title page the author is called محمد طاهر اسماعیلی

Written in ordinary Ta'liq

Not dated 19th century

The seals of Nawwab Sayyid Vilayat Ali Khan and Sayyid Khwairshid Nawwab of Patna are found at the beginning and end of the copy

No. 958.

foll 155, lines 14, size $9\frac{1}{2} \times 6$, $6\frac{1}{4} \times 3$

شرح خطبة شقشقية

SHARḤ-I KHU'IBAH-I SHAQ-
SHAQÎYAH.An exhaustive Persian commentary on the Khutbah-i Shaqsha-qîyah

Commentator Imdâd 'Alî امداد علی

Beginning —

طوبى لأدبى ، هدرت شعرا شعة للتمنان حمد من عرو * ١

This is a commentary on the Khutbah-i Shaqshaqîyah, found in the beginning of the well-known Arabic work Nahj-ul-Balâgat, which consists of discourses, letters and sayings ascribed to 'Alî bin Abû Tâlib, collected by Abul Hasan Muhammad bin Husayn bin Mûsâ, better known as ash-Sharîf ur-Radî الرضى السرى. See Hâj Khal vol vi, p 406 For the Khutbah-i Shaqshaqîyah see Nahj-ul-Balâgat, MS No 1853 (fol 11^b), Arab Hand-list

The commentator dedicates the work to the Wazîr Mahdî 'Alî Khân Bahâdur Sipîhdâr Jang

The commentator takes great pains in giving the explanation under the following different heads — اللع - النحو - الصرف - اللغة - البلاغة - الاستدلال - فائدة and last of all نزهة. The Khutbah treats of the prerogatives of 'Alî and his noble qualities

The date of completion of the commentary, given at the end, is A H 1247 = A D 1831

Written in fair Naskh

Not dated, 19th century

No 959.

foll 52, lines 14, size $7\frac{3}{4} \times 5$, $6\frac{1}{4} \times 3$

A collection of moral sayings and anecdotes in prose and verse written in the style of Sa'dî's Gulstân, without author's name

It consists of two sections the 'first, or the prose section, begins thus with the following heading —

سخنان حال دوار و بلند منضم مددهای فلسفد و اندرهای
 ارجمند حال بدر راستی گری و نا راستکاران بدست اله *

The second viz the poetical section begins thus on fol 32^b

• انبیا حال مبرور و سدید منضم مددهای فلسفی اندرهای
 گری سر هوداوس گری ر داسب اله *

Written in fair Ta liq

Not dated 19th century

No 960

fol 54 lines 15 size $8\frac{1}{2} \times 5$ $6\frac{1}{2} \times 3$

The Same

Another copy of the above work beginning —

سخنان حال دوار و بلند *

Written in fair Nasta liq with marginal notes and emendations

Not dated 19th century

THE END